THE

Young GENTLEMAN and LADY's

PRIVATE TUTOR.

IN THREE PARTS.

The First Part contains a

PRELIMINARY DISCOURSE

on MORAL and SOCIAL DUTIES, &c. viz.

Piety,	*Fortitude,*	*Love,*
Wisdom,	*Justice,*	*Friendship,*
Prudence,	*Temperance,*	*Humanity, &c.*

The SECOND PART contains,

Rules for behaving genteel on all Occasions, viz.

Of BEHAVIOUR to

God,	*Superiors,*	*In Company abroad,*
Parents,	*Equals,*	*At Meals,*
Company,	*Inferiors,*	*At Cards, &c.*
Brothers,	*Teachers,*	*Walking alone,*
Sisters,	*Servants,*	*With Company, &c.*

The THIRD PART contains,

BEHAVIOUR in the DANCING SCHOOL;

With Directions for

Dancing a Minuet, Walking, Standing, Giving, &c.

BRITISH MUSEUM

THE COPPER-PLATES given in this Book coſt *Seventeen Pounds Six Shillings* and *Sixpence* engraving; beſides the Expences of a *Law-Suit*.----Engraved by *George Langley Smith*, in *Little Kirby-Street*, *Hatton-Garden*, *London*.

The very great Expence I have been at, I hope will atone, and excuſe me from Cenſure for publiſhing theſe Copper-Plates: And I doubt not, but my Subſcribers will concur in their Opinions with me, that the following Lines, taken from *Oldham*, are applicable to the above *Attempter*.

To Mr. S M - - H.

Perhaps thou hop'dſt that thy Obſcurity
Should be thy Safeguard, and ſecure thee free:
No, Wretch, I mean from thence to fetch thee out,
Like ſentenc'd Felons to be dragg'd about
Torn, mangled, and expos'd to Scorn and Shame,
I mean to hang, and gibbet up thy Name.

WE whoſe Names are hereunto ſubſcribed, do approve the following Sheets, containing the firſt RUDIMENTS of a POLITE EDUCATION, and recommend them as an honeſt and diſintereſted Deſign to improve the Minds and Morals of Youth; and a Plan to promote a genteel Behaviour and polite Addreſs; and think them proper to be introduced into all Schools and Families.

The Reverend Thomas Adams, at his Boarding School for young Gentlemen, in White Chapel, London.

Mr. Bew, at his Boarding School for young Gentlemen, at North Heath, near Chieveley, Berks.

Mrs. Berchet, at her Boarding School for young Ladies, in Wallingford, Berks.

Miſs Anne Carey, at her Boarding School for young Ladies, in Chipping Norton, Oxfordſhire.

Mr. John Cheſter, at his Boarding School for young Gentlemen, at Sulgrove, Northamptonſhire.

Mr. John Claydon, Schoolmaſter, in Fillongley, Warwickſhire.

Mr. Ainſworth, at his School for young Gentlemen, in Coventry.

Mr. and Mrs. Horſeneal, at their Boarding School for young Ladies, in Hare Hatch, Berks.

The Rev. Mr. Gerrard, in Coventry.

Mr. John Lee, at his Boarding School for young Gentlemen, at Mickleton, Glouceſterſhire.

Mr. Edward Lloyd, at his Boarding School for young Gentlemen, in Abingdon, Berks.

Mrs. Price, at her Boarding School for young Ladies, at Stratford upon Avon, Warwickſhire.

Mrs. Perfect, at her Boarding School for young Ladies, at Streatley, Berks.

Mrs. Sneath, at her Boarding School for young Ladies, in Great Marlow, Bucks.

Mr. and Mrs. Sayer, at their Boarding School for young Ladies, at Henley upon Thames, Oxfordſhire.

Mrs. Thurland, at her Boarding School for young Ladies, at Kidlington, Oxfordſhire.

Mr. John Warren, at his Boarding School for young Gentlemen, in Daventry, Northamptonſhire.

TO MY VERY

Worthy Recommenders.

Gentlemen and Ladies,

THE great Favour you have conferred on me in approving my Work, the indulging me with the Honour of your Names as Recommenders, is an Indulgence I had little Hopes to expect. But the great Goodneſs and Candour of your Hearts, joined with the Deſire of promoting every Thing that tends towards the Benefit and Good of Youth (to whom you have yourſelves by good Examples, Precepts, and Care unregretted, ſo greatly contributed) has declared itſelf in my Favour: I find myſelf happy and rewarded in a great

great Degree for my Trouble, by being approved of and recommended by Perſons who have ſo conſpicuouſly diſtinguiſhed themſelves in the Education of Youth.

I now entertain not a Doubt of the Utility of my Work, ſince it has met with your Approbation; I had not, nor have, a Wiſh beyond that.—I cannot omit this Opportunity to convince you that I have a juſt Senſe of the great Honour you have conferred on me, and to return you my moſt unfeigned Thanks, and am

Gentlemen and Ladies,
With Deference,
Your very much obliged,
And humble Servant,
To command,
MATTHEW TOWLE.

PREFACE.

Dear Reader,

AS Piety and Virtue are the only Paths wherein true Happineſs can be found, and the Baſis of every other Duty, the firſt Thing neceſſary, is, to engraft them in the Mind while capable, and give them every Support in our Power: This being done, and we ſee the Graft ſhooting forth its Branches, then is the Time to direct their Courſes; to lay every Branch in its proper Path; to bend the crooked and unruly; and to cut away the unprofitable Ones. In the following Treatiſe, Piety and Virtue are the Foundation; they are the Tree, and every other Part are the Branches thereof. Therefore that Mind that hath every other Qualification (were it poſſible) and not theſe two, "would be likened unto him, who built his Houſe upon the Sand; and the Rains deſcended, and the Floods came, and the Winds blew, and beat upon that Houſe, and it fell, and great was the Fall of it." Then where

is the Advantage of being a fine Gentleman, or a fine Lady, without Piety and Virtue? none: They are like unto the nightly Primrose, that in the Morning blows, and at Night dies. But he that hath Piety and Virtue, is a Prop to Society, a Bleſſing to his Parents, and a true Servant of his God. Therefore, it is the Duty of all who have Children under their Care, firſt to inſtruct them in their Duty to God; that will be the ſureſt Way to make them uſeful Beings to Society, then they have laid the Foundation upon a Rock, that will bear the greateſt Preſſure; as alſo Proof againſt every Artifice. Thus, having prepared the Heart, it becomes docible, and capable of every other Improvement, which would have been in Vain before to have attempted. To conclude,

I am to every impartial Reader,

Their moſt obliged, and

devoted humble Servant,

MATTHEW TOWLE.

☞ The Author humbly hopes to find Favour in the Judgment of his Superiors in Age and Learning, and that they will view this Work as a *Juvenile Attempt*, and paſs over in Silence all ſuch Errors as may occur, unleſs of a criminal Nature.

A PRELIMINARY DISCOURSE ON SOCIAL DUTIES, &c.

CHAP. I.

Of the Love we owe to God.

Queſt. PRAY why ſhould we love God?

Anſw. 'Tis not merely becauſe he is Almighty, Great, or Wiſe, that we ſhould love him; no, 'tis becauſe he is Good; becauſe he himſelf loves us, and every Moment gives us convincing Proofs of his Affection.

Queſt. How muſt we love God?

Anſw. By fulfilling his Will and Commandments.

Queſt. Doth God conſult the Happineſs of his Servants?

Anſw. Yes: His Wiſdom contrives proper Meaſures for their Happineſs; his Omnipotence executes them without Impediment; and his ſupreme Majeſty renders his Love infinitely eſtimable.

Queſt. Pray doth God require of us to live retired?

Anſw. No, your Virtues ſhould not be the Effect of Caprice: You ſhould not do thoſe Things that the Law of God doth not command; nor omit thoſe Things which it doth preſcribe.

Queſt. Doth God command us to honour him?

Anſw. Yes, he commandeth that we honour no other God but him; that we pray to him, that we obey him, and give him Thanks.

Queſt. For what are theſe Thanks due to God?

Anſw. They are due for all the Benefits which we have received at his Hands, and for all his Bleſſings from Time to Time beſtowed upon us, and for his Love towards us, of which there is no End.

Queſt. Sir, as you have been ſo good as to inform me of the Love we owe to God, I ſhould be glad to be informed of the Gratitude due to God.

Anſw. In order to inform you in this important Queſtion, firſt you muſt conſider

God

God alone is really and indeed your Mother, your Father, your Maſter, your Benefactor, and Friend.

Queſt. Pray, Sir, why is God compared to a Mother?

Anſw. Becauſe what ſhe hath done for the Fruit of her Womb is nothing; the Tribute is due to God. When he formed the World, he had us all in his View, and formed then a long Chain of Events, which were to terminate in our Nativities.

Queſt. Sir, why is God compared to a Father?

Anſw. God created all the World, the Earth, the Sea, and all that in them is; doutleſs he is the Father of all Mankind, and to him all Gratitude is due.

Queſt. Are we not commanded of God to honour and obey our Parents.

Anſw. Yes; it is your Duty ſo to do, as a Reward for their Care and Trouble. God ordained them to be the Inſtruments by which you ſhould be brought into this World; and by their Means you are provided in this World with the Neceſſaries of Life; as alſo with an Education that will, with proper Application, make you a uſeful Being to Society. And when it ſhall pleaſe God to call you from a well-ſpent Life here on Earth, he will ſhake off from thy Soul that uſeleſs Lump of Clay thy Body; he will convey thy Soul to a State of future

Bliſs, whoſe Joys have no End. And that you may be more fully convinced of your Duty to your Parents, I have here placed before your Eyes the Words which the Lord commandeth you to obey: "Honour thy "Father and thy Mother, that thy Days "may be long in the Land which the Lord "thy God giveth thee." Nevertheleſs your Tribute is firſt due to God, and then to your Parents. They love you, but it is God that gives them the Power; when you are in Danger, it is God that preſerves you; when they inſtruct you, it is God that opens your Underſtanding; when they preſcribe to you Virtue, it is God that excites you to love it. Therefore all Honour and Praiſe to him are due.

Queſt. Sir, as you have been kind enough to inform me that God is my Father, and convinced me of the Truth of it. Pleaſe to inform me why is God compared to a Maſter?

Anſw. As there is no Wiſdom but what proceeds from God, there can be no other Maſter but God. Nevertheleſs your Maſter ought to be obeyed; for in the firſt Place, he it is that explains to you thoſe Things to which you would always have been a Stranger, were it not for him; and he is as it were a Meſſenger from God, to inſtruct you in the Law of God, and to improve your Underſtanding.

Queſt.

Queſt. Sir, as I am convinced that God is our Maſter, and all our Knowledge ſprings from him, will you conſider him as our Benefactor?

Anſw. God moſt certainly has an undoubted Right to that Title; as all the Light we enjoy, the Air we breathe, and all the Earth, is deſigned for our Uſe. Who can deny or preſume to ſay, God is not the Lord, the Giver of Life, the ſole Benefactor of all Mankind.

Queſt. Sir, as you have complied with my former Deſire, I hope you will inform me why God is our Friend?

Anſw. What I have already ſaid, and theſe few following Sentences, will convince you of God's real Love and Friendſhip towards us. He ſent his beloved Son Jeſus Chriſt to redeem us from Damnation; he ſuffered Death for us: God hath made us like unto his own Image. Theſe Proofs, with what I have advanced before, are ſufficient to prove that God is our Friend and Protector.

Queſt. Pray, Sir, what is the Homage due to God?

Anſw. 'Tis diſtinguiſhed by theſe Names, Worſhip and Religion. 'Tis not merely that God is Great that we owe him Homage, but becauſe he is the Lord our God, and he it was that made us; therefore we are

his Servants, and it is the Duty of every Servant to obey his Maſter.

Queſt. Pray, Sir, what is meant by the Word Worſhip?

Anſw. There are two Sorts of Worſhip; the one internal, the other external. The Internal is binding, and the External is Decency.

Queſt. Pray, Sir, in what conſiſts the Internal Worſhip?

Anſw. The Internal Worſhip is that which flows from the Soul; and that is the only one that doth Honour to God: There is the Spring and the Fountain of all Goodneſs; there is the Seat of Wiſdom, and the Fountain of all Happineſs, and in that alone doth God rejoice.—Now I ſhall proceed to explain to you the Internal Worſhip of the Soul: That is, it is an Inhabitant of the Soul; and when the Soul is filled with Admiration, it excites us to praiſe God, to give him Thanks, and adore his Greatneſs with Raptures of Love, with Prayers, with Hymns, with Sacrifices, with Songs of Praiſe. " O Praiſe the Lord of Heaven; praiſe him in the Height. Praiſe him all ye Angels of his: praiſe him all his Hoſt. Praiſe him Sun and Moon: praiſe him all ye Stars and Light. Praiſe him all ye Heavens; and ye Waters that are above the Heavens. Let them praiſe the Name of the Lord:

Lord: for he ſpake the Word, and they were made; he commanded, and they were created. He hath made them faſt for ever and ever: he hath given them a Law which ſhall not be broken. Praiſe the Lord upon Earth: ye Dragons, and all Deeps: Fire and Hail, Snow and Vapours, Wind and Storm, fulfilling his Word; Mountains and all Hills; fruitful Trees and all Cedars; Beaſts and all Cattle; Worms and feathered Fowls; Kings of the Earth and all People; Princes and all Judges of the World; young Men and Maidens, old Men and Children, praiſe the Name of the Lord, for his Name only is excellent, and his Praiſe above Heaven and Earth. He ſhall exalt the Horn of his People; all his Saints ſhall praiſe him: even the Children of Iſrael, even the People that ſerveth him. O praiſe God in his Holineſs: praiſe him in the Firmament of his Power: praiſe him in his noble Acts: praiſe him according to his excellent Greatneſs. Praiſe him in the Sound of the Trumpet: praiſe him upon the Lute and Harp: praiſe him in the Cymbals and Dances: praiſe upon the Strings and Pipe: praiſe him upon the well-tuned Cymbals: praiſe him upon the loud Cymbals. Let every Thing that hath Breath praiſe the Lord." Therefore, dear Reader, you ſee how neceſſary a Thing it is to praiſe God; not only in one Place, or at one Time, but in all Places and at all

Times; for as God is not confined to any one Place, or any one Time, he is ready to hear you at all Times. Thus you see that Internal Worship is both acceptable and desired of us; and it consists in Prayers, Hymns, Sacrifices, and Thanksgivings. I hope this is sufficient for you to draw from the above a true Idea of Internal Worship, and its Use to every one.

Quest. Dear Sir, my Heart overflows with Gratitude towards you, but I must be once more troublesome to you. I am convinced that the Internal Worship is the only one that honours God; will you further indulge me, if it is not too much trouble, by explaining the External Worship also?

Answ. As it is my Duty to inform you of all that lies in my Power, I hope that you will ask me whatever you think proper. If a Man is possessed of the Internal Worship, then will appear his External Worship; that is, Piety, Truth, Prudence, Charity void of Policy or Compulsion, &c. these are the External Worship, &c.

CHAP. II.

Of Wiſdom.

Queſt. PRAY, Sir, what is meant by the Word Wiſdom?

Anſw. It ſignifies Knowledge, Conduct, and Diſcretion. The firſt Thing neceſſary to conduct us through this Life, is to have a juſt Knowledge of Ourſelves; then we ſhall have laid the Foundation. But there are many Things yet neceſſary to conduct us through Life; of which I ſhall treat hereafter; for a Temple is not built of one Stone, but of many Stones; Wiſdom doth not only conſiſt of one Branch, but of many Branches. But the grand Points are, the Body to obey the Soul, and the Soul God. Secondly, to ſtudy the Happineſs of the Soul and Body. Thirdly, to do as we would be done unto. It is neceſſary that you love yourſelf with Moderation; that is, not to carry your Love too far, and on the other Hand, not to be too indolent. For it is the Duty of every one to repair his own Houſe; for if he will not, his Neighbours are ſure not to do it. Therefore you ſee it is neceſſary for every one to repair their own Premiſſes with thoſe Things that are proper

to keep them ſafe, clean, and dry. Therefore to love yourſelf is but what you are commanded by Wiſdom to do. By loving yourſelf is meant, to adorn your Mind and Body with every Accompliſhment that will either make you uſeful to Society, or comfortable to yourſelf. But this Love muſt be with Prudence; that is, not to indulge yourſelf in Luxury, but love yourſelf with Moderation; and to place the Love of the Body to that of the Soul, with Reaſon and Diſcretion. Let the Body obey the Soul. The Soul is immortal, the Body only Clay; therefore let the Body obey the Soul, and the Soul God: Even the Soul muſt be checked if it forgets it's Duty to God. Now the Happineſs of the Soul and Body depends on Wiſdom to preſerve them; it is the proper Buſineſs of Wiſdom: That Man that doth this is juſtly wiſe. Therefore, O ye Men, join the Subordination of the Soul to the Body, and the Body to the Soul. Conform to the Divine Law. This is the only Way to obtain Happineſs; and if we have not Happineſs, it is our own Faults; God, when he formed Man, formed him to be happy; let us therefore, for the Good of our own Souls follow the Commandments of God, and prudently diſcern what they command, and what they forbid. Before I conclude this Topic, it is my Duty firſt, to follow the Order that it ſeems to point out.

CHAP.

CHAP. III.

Of Prudence.

Queſt. PRAY, Sir, what is meant by the Word Prudence?

Anſw. A prudent Man is known by wiſely managing his Affairs. Prudence is being wiſe and diſcreet in all our Actions; to know how to diſtinguiſh Good from Bad. It is the Art of chuſing, and to know how to give Merit its Dute: And that Mind that hath obtained Prudence is always guarded againſt Prejudice. *Minerva* guides the Mind, and the Mind governs all our Actions, and we are always on our Guard. There are many wiſe Circumſpections which regulate our Sentiments, Words, and Actions; of which I will treat as they advance towards us, *viz.*

ART I.

Of Circumſpection in Sentiments.

Queſt. WHAT is Circumſpection in Sentiments?

Anſw. A Circumſpection in Sentiments is, to conſider diligently before you give your Opinion; for Sentiments are not free, no more than our Actions and Thoughts; they

generally riſe without any Agreement of the Will. Whenever any wicked Sentiments (which are always the Effects of Pride, Vanity, Malice, or Envy) ariſe within us, thoſe Sentiments ſhould be ſubdued at the firſt Appearance, leſt by too often riſing, they gain too great a Power over the Soul, and get the Soul in full Poſſeſſion. We muſt alſo daily and hourly ſubdue the Riſe of diſorderly Paſſions; and not only that, but it behoves us to examine daily thoſe which in all Probability may be innocent; for Experience teaches, that if they are moſt innocent of Paſſions, by being once ſtained, and ſuffered to remain ſo, they ſoon ceaſe to be ſo, by being immoderate. Now the Habits or Paſſions of the Soul are, Pride, Intemperance, Avarice, and Ambition; the firſt of which proceeds from vain and preſumptuous Sentiments; the ſecond proceeds from corporeal Appetitites; the third proceeds from the Sight of Riches and Honour. Now ſome Paſions are criminal in themſelves, and others are only criminal by Exceſs; therefore avoid Exceſs, for that is criminal, not only in one Thing but in every Thing; once more, I ſay, avoid Exceſs, for it is criminal. To explain theſe Paſſions, I will begin with that which proceeds from the Soul, which is Pride.

Queſt. Sir, as the firſt Riſe of Pride is from the Soul, pray in what Manner doth it firſt proceed? *Anſw.*

Anſw. It proceeds as follows: We are all apt to ſet too great a Value upon ourſelves, and really think we merit more than any of our Fellow Creatures do; and by that means we ſwell ourſelves up to an enormous Degree, and when we have got to the Top of the Pinnacle, we look down on all others with Contempt. We flatter ourſelves that the World admires every one of our Actions, when at the ſame Time our Self-Pride raiſes our Ambition to ſuch an Height, as we cannot avoid extolling our own Merit in all Company; and at that Moment of Time every one in Company is laughing at our Folly. It is too often the Caſe, that blinded by Self-Love, we join in Laughter even at our own Expence. In order, therefore, to remove this vain idle Paſſion, we have only to ſet a juſt and exact Value upon ourſelves; but how difficult a Taſk is it to examine ourſelves exactly? Pride in the one Hand, Self Love in the other, it is impoſſible to weigh ourſelves fairly, when we hold the Scale in our own Hands.

Queſt. Sir, will it be agreeable to you to proceed on this pleaſing Subject?

Anſw. If 'tis pleaſing to you, and thou art willing to be improved, do as theſe following Precepts teach thee to do. If thou deſireſt to be wiſe, think not thyſelf wiſe enough. He that inſtructs one that thinks himſelf wiſe enough, hath a Fool to his Scholar.

Scholar. He that thinks himſelf wiſe enough to inſtruct himſelf, hath a Fool to his Maſter. Above all Things baniſh from thee Self-Love and Admiration; for if they have a Place in thy Soul, Wiſdom can never enter therein. Self-Love is a Serpent that will ſting thee when thou art not prepared againſt it. Value not thyſelf becauſe thou art richer than thy Neighbour; becauſe thou haſt a whiter Hand, a finer Face, a thinner Skin, a more delicate Leg, or more Money (and leſs Wit) than your Friend; for in all this there is no Praiſe due to you: All Praiſe is due to your Maker; for as he made you handſome, with the ſame Eaſe could he have made thee ugly. 'Tis not thy Leg that God rejoices in; no, 'tis thy Soul, the internal Beauty; that is it which is pleaſing to God. It is ſaid, above all Things gain Wiſdom. To be prudent, honeſt, and good, are infinitely higher Accompliſhments than to be nice, florid, learned, or all that which the World calls great Scholars and fine Gentlemen.—*Ageſilaus* being aſked what he thought moſt proper for Boys to learn? anſwered, what they ought to do when they come to be Men.

There is no ſuch a Fop as young Maſter *Fribble*, who is a Fool of his Lady Mother's making: She blows him up into a Conceit of himſelf, and there he ſtops without ever advancing one Step further. She makes a

Man

Man of him at ſixteen, and a Boy all the Days of his Life after. A Fop of Faſhion is ſaid to be the Mercer's Friend, the Taylor's Fool, and his own Foe. Though a Coat be never ſo fine that a Fool wears, 'tis ſtill but a Fool's Coat. Proud Men never have Friends; nor do they deſerve them in their Proſperity, becauſe they know nobody; nor in Adverſity, becauſe then nobody knows them. A Man of Virtue is an Honour to his Country, a Glory to Humanity; a Satisfaction to himſelf, and a Benefactor to the whole World: He is rich without Oppreſſion or Diſhoneſty, charitable without Oſtentation, courteous without Deceit, and Brave without Vice. Folly and Vice are the Language of a Fool's Heart, and Pride proves his Devil.

Queſt. 'Sir, I perceive that Pride is a deteſtable Thing, and Self-Pride the moſt ſhocking of all. I am already ſatisfied that the Divine Law forbids Men to make Choice of it, or ſuffer himſelf to be ſwallowed up in his own Conceit; and that all the Perfections Man hath are of God. As therefore it is ſo baſe a Vice, I hope that you will continue to expoſe it; a Sin which may, if not checked, terminate in the total Ruin of every one that harbours it in his Soul.

Anſw. Now I will, in order to oblige you, return to the Subject of Self-Love to Exceſs;

Exceſs; with Advice to young Ladies and their Parents.

Miſs *Salvia* is a genteel young Child, with a pretty Fortune of Six Thouſand Pounds: She hath a fond Mamma, who indulges her in every Thing ſhe can wiſh for: She now and then ſallies forth with ten Thouſand My Dears, praiſing her Eyes with Admiration, and every Moment kiſſing her and ſqueezing her in a Thouſand Raptures; as ſoon as her Neighbour Mrs. *Lona* comes in [now Mrs. *Lona* is a Woman, that ſooner than differ in her Opinion, will comply in ſaying any Thing: She pays no more Regard to Truth than ſhe doth to Delicacy.] the fond Mother ſallies forth thus—Pray, Mrs. *Lona*, do not you think that my Daughter is very handſome? I think ſhe hath got a very fine Eye. She is exceſſively genteel.

Mrs. *Lona*. Indeed, Madam, your Daughter is one of the fineſt young Ladies I ever ſaw: I think ſhe is a perfect Beauty; ſhe hath the Preſence of a Queen.

Mother. I think, Mrs. *Lona*, ſhe hath a fine Fall from her Shoulders; ſhe hath the fineſt Set of Features that ever were joined together in one Face. Sweet, ſweet, ſweet. pretty dear Creature, I could eat it.

Mr. *Lona*. Yes, Madam, I agree in your Opinion: I think ſomething more than Nature had a Hand in making her. Pretty, ſweet, dear Creature:

Enters

Enters Miſs Salvia's *Papa.*

O how do you do, good Mrs. *Lona?* I'm heartily glad to ſee you. What do you think of my dear Child? Do not you think that ſhe is grown very handſome, tall, and genteel? Nay, every one gives it as their Opinion, ſhe is the fineſt Child that ever was born;—God bleſs her. [Then admiring every Feature, kiſſes them all.] Ah! Mrs. *Lona*, I got ſomething to tell you. Pray, Madam, do you know Maſter *George M*—. Ah! ah! ah!—I'll tell you by and by.

Miſs *Salvia.* You ſha'nt, Papa, tell Mrs. *Lona* who is my Sweetheart.

Papa. Ah, but my dear Child, you know that you have captivated the Hearts of Half a Dozen young Gentlemen or more; and if you will not let me tell Mrs. *Lona* Maſter *Georgy*'s Name, I'll tell all the other young Gentlemens' Names, which are ſo violently in love with you, that they quarrel about you every Time they meet.

Then this pretty little Infant, which is no more than ſix Years of Age, agreed with her Pappa on the following Terms:

Now, Pappa, if you will not tell Mrs. *Lona* of more than Half a Dozen, I will give you Leave, as they are not they which have got my Heart; and if they quarrel about me, I cannot help it.

Enters

Enters a Servant.

Serv. Dear Madam, my young Miſtreſs is juſt run away from School, and is come Home;—ſhe is all over Wet and Dirt;—ſhe hath fallen down ſeveral Times in coming Home, and is ſuch a Fright you never ſaw!

Mamma. What my dear Child!—Where is ſhe? where is ſhe?

Serv. Gone up Stairs to her Room, to dreſs herſelf, Madam.

—The Houſe is all in Confuſion; the Tea Table knocked down; the pretty little Miſs diſturbed in her Love Affair: And all about this young Lady, which is juſt run from School. A Servant is diſpatched to her Governeſs for the Bill, and the young Lady's Box and all her Cloathes, with a Letter to the Governeſs, wherein ſhe is abuſed for her ill Behaviour to his Daughter, wherein he informs her, that he will do her all the Prejudice that lies in his Power; and that ſhe muſt never expect any Favour from him or any of his Acquaintance any more, for her ill Treatment to his Daughter, which he did never expect from her, ſo good a Friend as he had been to her, &c. &c.

Queſt. But, pray Sir, what Sort of Governeſs muſt ſhe be, to uſe this young Lady ſo as to oblige her to run away, at the very Riſque of her Life, what from the Diſtance,

Diſtance, and Badneſs of the Roads and Weather?

Anſw. This Governeſs hath, for forty Years and upwards, maintained an indiſputable Character, as a Mother, a Governeſs, and Teacher; and always maintained the Public Approbation. She never hath leſs than forty Boarders under her Care.

Queſt. Sir, was this not owing to the Teachers which are in the School?

Anſw. No; the Teachers are old diſcreet Ladies; the one is a Widow, the other a maiden Lady; the former was always diſtinguiſhed as a tender Mother, and the latter for her Goodnature and polite Addreſs: They are remarkable in theſe two Points: They are never churliſhly croſs, or fooliſhly kind: They maintain a juſt Decorum thro' the School; ſo that every Scholar loveth them and feareth them. No peculiar Reſpect is ſhewn for one more than another; but Merit is always applauded, and Vice and Folly checked.

Queſt. But, pray Sir, what might be the Occaſion of this young Lady's running away?

Anſw. This is not the firſt Time; ſhe hath run away once before; and, I dare ſay, for the very Reaſon ſhe hath run away now, that is, becauſe ſhe is not humoured in every Thing ſhe wants, and ſuffered to bully over the other Scholars.—Now I'll return to the Parlour.

Parlour. The Table and China ſet; Mrs. *Lona* and all the Family at Tea, condoling this poor unfortunate young Lady, and all in Chorus degrading the Governeſs and Teachers. Little Miſs *Salvia*, forgetting that her Siſter was by, takes a Bit of Toaſt before her Siſter, which was juſt come from School; Miſe *Roſetta* (for that was her Name) roſe up in a violent Paſſion; "You ſaucy Huſſey, don't you know that I am your Elder, and it's my Place to be ſerved firſt? Immediately ſhe throws a Cup of Tea, boiling hot, in the pretty little Miſs *Salvia*'s Face, which immediately raiſed Bliſters all over her Face. Once more the Houſe is all Confuſion: Every one in the utmoſt Conſternation: The Father gone for a Doctor; the Mother and Miſs *Roſetta* fighting; Miſs *Salvia* crying; Mrs. *Lona* preparing Oatmeal and Oil for this poor unfortunate little Lady, who has intirely loſt her Beauty by this unforeſeen Accident. Unfortunate as it was, yet it did not end here:—The Houſe being ſome Diſtance from a Town, and the Roads very bad, it being Winter Time, which rendered it the more diſagreeable riding; what from the Badneſs of the Roads, and precipitated Haſte, with Fright and Vexation, being fearful that the Water had touched his Daughter's Eyes, this Trouble diſarmed the tender Father of that Care which every Horſeman ought to have

have. He puſhed his Horſe beyond his Strength, and paying no Regard to his Road, threw his Horſe down. The Damage which he ſuſtained by this Fall, was not only breaking his Leg, but his Horſe being a very ſpirited one, in riſing, trampled upon his Stomach, and ſo bruiſed him, that it was with the greateſt Difficulty imaginable he got Home. This Accident added to the other of Miſs *Salvia*'s not only being ſcalded, but the Doctor gives it as his Opinion that her Eyes are entirely loſt. The Father ſenſeleſs from a Fever, which was occaſioned by his Fall; his poor little Daughter, that was once the Beauty of the Age, hath now entirely loſt her Eye-ſight and Beauty, renders it a a deplorable Scene of Miſery; and what was more ſhocking, the fond Mamma, for the Love of her Huſband, the Thoughts of his dying, and the Loſs of her Daughter's Beauty, is juſt gone mad, and this Moment gone to a private Mad Houſe. The Father is ſince dead of a Fever; Miſs *Salvia* quite blind, and her Face all over Seams, which renders her an Object of Pity; and the Mother in a Mad Houſe, without Hopes of Recovery; and Miſs *Roſetta* in the Paths of a common Proſtitute. Thus you ſee a whole Family brought to Ruin: and, alas! by what? by their own Folly. They had every thing that could have made them happy, had they had Prudence; but, for want

of

of that, they did not only ruin themſelves but their Children alſo. "O! Man, learn to be wiſe." *Prov.* 13 chap. 24 v. "He that ſpareth his Rod, hateth his Son; but he he that loveth his Son, caſteneth him. Train up a Child in the Way he ſhould go, and when he is old he will not depart from it. Conſider, thou who art a Parent, the Importance of thy Truſt; the Being thou haſt produced, it is thy Duty to ſupport; upon thee alſo it dependeth, whether the Child at thy Boſom ſhall be a Bleſſing or a Curſe to thyſelf, or uſeful or a worthleſs Member of the Community. Prepare him early with Inſtructions, and ſeaſon his Mind with the Maxims of Truth. Watch the Bent of his Inclination, ſet him right in his Youth, and let no evil Habit gain Strength with his Years. So ſhall he riſe like a Cedar on the Mountains; his Head ſhall be ſeen above the Trees of the Foreſt. A wicked Son is a Reproach to his Father; but he that doth right, is an Honour to his grey Hairs. The Soil is thine own, let it not want Cultivation; the Seed which thou ſoweſt, that alſo ſhalt thou reap. Teach him Obedience, and he ſhall bleſs thee; teach him Modeſty, and he ſhall not be aſhamed. Teach him Gratitude, and he ſhall receive Benefit; teach him Charity, and he ſhall gain Love. Teach him Temperance, and he ſhall have Health; teach him Prudence, and Fortune ſhall attend

tend him. Teach him Juſtice, and he ſhall be honoured by the World; teach him Sincerity, and his own Heart ſhall not reproach him; teach him Diligence, and his Wealth ſhall increaſe; teach him Benevolence, and his Mind ſhall be exalted; teach him Science, and his Life ſhall be uſeful; teach him Religion, and his Death ſhall be happy. Indulge not thy Children too much; for if thou doſt, they will curſe thee, and bring thy grey Hairs with Sorrow to the Grave. If thou neglect theſe indiſpenſable Duties, thy Son will be a Vagabond upon the Earth, and thy Daughter will walk in the Paths of the Wicked.

He that grafteth Pride in his Child's Heart, ingrafteth the Devil there alſo: The Devil ſoweth the Seeds of Pride, and that Soil that bringeth it forth, bringeth forth Damnation unto itſelf. Every Soul that Pride hath Poſſeſſion of is an Abomination unto the Lord. When Pride cometh, then cometh Shame alſo. If thou loveſt thy Child, ſcourge him; for it is better for thee to do it than the World. As Pride is an Abomination unto the Lord, it is the Duty of every Parent to cleanſe well the Hearts of his Children from Droſs; that is, ſuch as Vanity, Conceit, Contempt, Corporeal Appetites, Avarice, Ambition, &c. In order to do that, whenever you ſee any thing of that Kind, curb it in it's Infancy, and never ſuf-

fer

ſer the leaſt Particle to remain; for by leaving the ſmalleſt Spark, it will ſoon communicate itſelf to the Whole, and by that Means your Children will be totally ruined, and yourſelf (if you have any Remorſe) for ever after unhappy. Ye fond Parents, when you profeſs the moſt Value for your Children, by humouring them, and not ſuffering them to be croſs'd, or hardly ſpoke to by yourſelves, or their Maſters, or Governeſſes, or Teachers; and when at School, not letting them go through the ſame Diſcipline as others do; and if a Maſter or Miſtreſs impoſe on them the ſame Puniſhments as other Children have, inſtead of complying with it, as you ought to do, you, when the Child comes Home with its Fingers in it's Eyes, as though it's Heart was broke, and in a melancholy Strain ſays, "Pray Pappa or Mamma, don't let me go to School again, for my Maſter or Miſtreſs hath beaten me for nothing." And ſo fooliſh are you to believe it, as immediately to comply, and the Child goes no more to School. This fooliſh Compliance (for ſo I make bold to call it) is no better than that criminal Practice of flattering your Children; ſuch as telling them they are handſome, though at the ſame Time they are as ugly as it is poſſible to conceive a Child to be; telling them they are witty, when at the ſame Time they are quite the reverſe: And every one that comes

comes into the Houſe muſt ſee ſome of their Children's Exploits; when, at the ſame Time, they ought to be corrected rather than praiſed.

Now the following is as great a Folly as the above:—A fond Mamma will half a Dozen Times in a Day dreſs her pretty Babe with Patches, and the like; and in order to oblige the Babe, *Betty* is called to fetch the Looking-Glaſs; then the Mother muſt needs have the Papa called in to ſee his Beauty of a Babe. By theſe Means, and the like, I am of an Opinion, the firſt Tincture of Pride is ingrafted in them, and being daily repeated to them (I am afraid) by ſome oftener than their Prayers, it grows up with them as they grow in Years, and daily increaſes it's Strength; and by thoſe very Means ſeldom or never leaves them, when they are come to Years of Maturity.

Now, according to my Promiſe, ye little Fair-ones, I will proceed in giving you my Advice againſt Vanity, as moſt of you ſeem to be inclined towards it.——Affectation for the moſt Part attendeth Vanity; I really cannot tell how to divide them, but it is my Opinion that Vanity is the Mother, and Affectation the Daughter. Vanity is the Sin, and may be called the Root of Self-Love; and Affectation the Produce thereof. Vanity is never at it's full Growth 'till it ſpreadeth into Affectation, and then it is compleat.

Not to dwell any longer on this Topic, I'll proceed to their Effects, and the Method how to avoid them. In order to avoid theſe Evils, the firſt detect, and the other will flee from you. Every one claims a Right of diſtributing Eſteem and Praiſe, ſo if any chuſe to carve for themſelves let them, for they will always meet with Difficulties. If I may judge of a Fault and the Penalty, there is hardly one Fault that can be greater than Vanity; and few Puniſhments greater than to be laughed at. There are ſome People ſo full of Vanity that it overflows upon the Company, and very often renders them odious and diſagreeable.

" Now to a young Lady ſo compoſed, when Affectation comes in to improve her Character, it is then raiſed to the greateſt Perfection. She firſt ſetteth up for a fine Thing, and for that Reaſon will diſtinguiſh herſelf right or wrong in every Thing ſhe doth. She would have it thought that ſhe is made of Clay ſo much finer than ordinary that ſhe hath no common Earth about her; conſequently ſhe will neither move nor ſpeak like other Ladies, becauſe it would be vulgar, and therefore muſt have a Language of her own, ſince ordinary Engliſh is too coarſe for her. The Looking-Glaſs in the Morning dictates to her all the Motions of the Day, which by how much the more ſtudied are ſo much the more miſtaken.

She

She cometh into a Room as if her Limbs were ſet on with ill-made Screws, which maketh the Company fear the pretty Thing ſhould leave ſome of it's artificial Perſon upon the Floor. She doth not like herſelf as God Almighty made her, but will have ſome of her own Workmanſhip, which is ſo far from making her a better Thing than ſhe is that it turneth her into a worſe Creature than a Monkey. She falleth out with Nature, againſt whom ſhe maketh War, without admitting a Truce, thoſe Moments excepted in which her Gallant may reconcile her to it. When ſhe hath a Mind to be ſoft and languiſhing there is ſomething ſo unnatural in that affected Eaſineſs that her Frowns could not be by many Degrees ſo forbidding. When ſhe would appear unreaſonably humble, one may ſee ſhe is ſo exceſſively proud, that there is no enduring it. There is ſuch an impertinent Smile, ſuch a ſatisfied Simper, when ſhe faintly diſowneth ſome fulſome Commendations a Man happeneth to beſtow upon her againſt his Conſcience, that her Thanks are far more viſible under ſuch a thin Diſguiſe, than they could be if ſhe would print them. If a handſomer Woman taketh any Liberty of dreſſing out of the ordinary Rules, the miſtaken Lady followeth without diſtinguiſhing the unequal Pattern, and maketh herſelf uglier by an Example miſplaced, either forgetting

the Privilege of good Looks in another, or preſuming without ſufficient Reaſon upon her own. Her Diſcourſe is a ſenſeleſs Chime of empty Words, a Heap of Compliments ſo equally applied to different Perſons that they are neither valued nor believed. Her Eyes keep pace with her Tongue, and are therefore always in motion. No one can put in a Word, for ſhe engroſſes the whole Converſation to herſelf, with the relating in a fond tender Manner the Loſs of a favourite Dog, Bird, Cat, &c." The poor pretty little Thing forms within herſelf thoſe pleaſing Ideas that all the Company do admire her pretty little nonſenſical Prattle; and every Moment with a coquettiſh Air throwing one Leg over the other ſo indecently that any one may ſee three Parts up her Leg, in order to ſhew an handſome Leg or Foot, and ſometimes to diſplay a fine ſilk Stocking, or a fine Pair of Buckles, and, I am afraid, ſometimes merely out of Wantonneſs. If I judge right I pity her, if I accuſe her wrongfully I here aſk her Pardon.

II. *Of Corporeal Appetites.*

When the Body is in want of proper Nouriſhment we then immediately have a Deſire of Eating, Drinking, or Sleeping: Theſe are Corporeal Appetites. Nature requires ſupport, and cannot ſubſiſt without it;

it; therefore when the Body is in want of Nouriſhment, that is, oppreſſed with Hunger, Thirſt, or Wearineſs, it is not forbidden by the Laws of God, or the Laws of Nature, to afford it ſuch Nouriſhment as Nature requires to ſupport itſelf; but on the contrary we are bidden to pray unto the Lord for Support, thus, "Give us this Day our daily Bread;" now I take that to be that we ſhould not let Nature want ſuch Support as is neceſſary to keep it in Health, leſt by ſuch Neglect we ſhould bring ſome Diſorder upon us, and by that Means impair our Conſtitution. God doth not require of Man to abſtain from Meat or Drink, no, he hath made them for our Uſe, therefore let us make good Uſe of them, that is, eat and drink ſuch Meats and Drinks as will keep thy Body in Health, and make thee ſtrong and hearty to engage with the Toils of the Day. A Glutton is an Abomination unto the Lord, therefore avoid Gluttony for that is criminal; ſhun Exceſs leſt thou become a Glutton. Let thy Reaſon govern thy Stomach, then thy Sleep will be ſweet unto thee, thy Life will be healthy. But if Reaſon guideth thee not thou wilt impair thy Body, thy Days will be Days of Illneſs; Surfeits and Fevers will be thy Companions, and thy Days will be Days of Miſery and Pain. If you confine yourſelf within the Limits of Reaſon, neither

God nor the Laws of Reaſon require you to make a total Renunciation of thoſe Things which Nature requireth. All Nature requireth Labour, all Labour requireth Reſt, and Reſt recovers new Strength; it enables a Man to return to his Exerciſe with a freſh Supply of Spirits. Now the above Sentences are allowed both by the Laws of God and the Laws of Reaſon. My Son, avoid Exceſs for it is criminal, and ought as much to be feared, as it ought to be avoided.

III. *Of Avariciouſneſs.*

Queſt. Pray, Sir, what is Avariciouſneſs?

Anſw. It is Covetouſneſs, Niggardlineſs, that is, coveting more than is abſolutely neceſſary for one's Support; that is coveting to exceſs, of which I have ſaid enough before to give you Reaſon to avoid it. Every Man that is covetous is a Niggard, and thoſe kind of Men, if Opportunity ſerves, very rarely are honeſt.

A covetous Man is never at Reſt, his Wants are never ſatisfied, his Spirit is like to an evil Spirit, as ſuch I will venture to call it; that Man that hath this evil Spirit in his Poſſeſſion, is, or ought to be avoided as a Thief or a Pickpocket, for if he can he will deceive the Innocent, he will rob the Widow, defraud the Fatherleſs, and ſtarve the Poor; but this you cannot wonder at, when

when he even robs himſelf of the proper Neceſſaries of Life.

There is another Kind of Men, who are avaricious after Greatneſs, Titles, Honour, Power, &c.

This is Ambition; now this Kind of Avarice and Ambition are ſo near a-kin that I can hardly diſtinguiſh them apart, but I think that Avariciouſneſs is the Tree and Ambition the Fruit thereof; for Avariciouſneſs is not compleat without Ambition: By Avariciouſneſs they get what they wanted, and with Ambition they enjoy it. Now ſome Men are ſo deſirous of Fame that they would forfeit their own Souls for it; it is too often the Caſe that they are not only the Ruin of themſelves but of Thouſands more, and ſometimes the Ruin of a whole Country. Thus you ſee that a Man, ſo inclined, would forfeit all for that poor empty fooliſh Honour called Greatneſs, a Pleaſure at beſt but of very ſhort Duration. To ſuch a Pitch is Ambition and Pride grown that ſome Men would forfeit their own Souls, all for that empty Pleaſure which will laſt only for To-day, we are very well aſſured that it will not laſt for ever.

Where then is the Advantage of having Thouſands To-day, if we die To-morrow and loſe our own Souls? Therefore my Son endeavour to gain Merit by good Actions, not at the Riſque of your Soul; the firſt

will redound to you Honour in this World, and procure you Happineſs in the next; and the latter will bring Shame on you, and the Diſpleaſure of one who is King of Kings, Lord of Lords, and the only Ruler of Princes.

ARTICLE II.

Of Circumſpection in Words.

The firſt Thing neceſſary is to know how to govern the Tongue; it is as uſeful as it is uncommon, but it is a fine Knowledge, and every one is happy that hath it.

If then, dear Reader, you are deſirous of ſuch a Companion follow theſe Rules:— Subdue thy Soul, thy Deſires, thy Thoughts, and Sentiments; when you have done this you will, in a great Meaſure, have crowned your Point. The Tongue is a Servant to the Mind, and the Uſe of it, in Speech, is to expreſs the Words whereby we communicate our Ideas to each other, and make known our Wants and Deſires. In the next Place you ſhould obſerve your Thoughts and Deſires; they may appear innocent at the firſt Sight, and while they are under Confinement, but ſhould you publiſh them they might appear indecent. Every one ought to conſider well his Words before he ſpeaks them, for our Thoughts, while in, are our own;

own, but when once they are divulged they are every one's. Conſider thy Secrets well before you divulge them, and thy Friend's as well as thy own; for what may appear at the firſt Time of mentioning innocent, may appear the reverſe in Time: In the firſt Place a Man muſt be a Fool to expoſe himſelf, and in the next Place he muſt be a Knave to expoſe his Friend. If any of your Acquaintance ſhould not be bleſt with that Share of Senſe as you are, and for want of that he ſhould act indiſcreetly, you are not allowed to make him the Topic of your Diſcourſe; that would be acting baſely, as alſo tranſgreſſing againſt Honour, it would not only be expoſing him, but at the ſame Time expoſing yourſelf alſo; it would be forfeiting his Friendſhip, and not only that, but it would render you contemptible in all Company, as well as deſpicable to your Friends.

I. *Of Detraction.*

Detraction is Slander: You ought very wiſely to examine well before you ſpeak, whether your Diſcourſe points out any Thing malicious, ſatyrical, or the like, againſt your Friend, or any abſent Perſon; if it doth you may be well ſatisfied that you are going to ſlander the Perſon of whom you are about to ſpeak, therefore avoid that;

for it is a moſt deteſtable Thing to ſpeak maliciouſly of Perſons that are not preſent to juſtify themſelves: But it is lawful and even neceſſary to expoſe the ſecret Follies of Mankind, that is, if deſigned for the good of the Perſon accuſed, or of thoſe to whom you diſcloſe it.

If your School-Fellow commits a Fault, which, if not checked in Time, may tend to his Deſtruction, it is neceſſary that you ſhould inform his Father, Mother, or Maſter of it; this cannot properly be called Detraction, for it is lawful, and even neceſſary: Detraction is vilifying the Character of a Perſon, therefore you ſhould, to avoid Detraction (if you are under a Neceſſity of mentioning the Follies and Vices of any one) do it with all the Prudence you poſſibly can; if you mention them in a ſatyrical Manner, it will look as if you was prejudiced againſt him, and do it more out of ill-will than with any good Intent; therefore be cautious how you make mention of any Perſon's Character.

Mr. *Illwill* is a Man peculiar for Detraction; if mention happens to be made of any Perſon who is not preſent, he will immediately inform the Company of all the ill he knows of him; not one good Action that he ever did will he inform them of; no, he keeps them a Secret; not one Vice will he leave unturned, but will, with all the

the Malice poſſible, vilify him to the greateſt Degree imaginable; if any one then in Company happens to go out he will immediately vilify him in the ſame Manner.

Miſs *Rightevil* does not dwell long on any one Subject, ſhe is Miſtreſs of Coquetry, her pleaſing Imagination preſents to her, at one View, a thouſand Objects who muſt fall Victims to her Malice; ſuch are the Qualifications of this pretty Coquet, every one of her Acquaintance feels the Slander of her Tongue, which is tipt with Venom. Now, dear Reader, what a Figure doth this young Lady appear in before candid Judges? How odious doth ſhe appear to thoſe young Ladies of a modeſt Turn of Wit? How contemptible is ſhe in their Eyes? This is a Turn of Wit that renders every Woman, ſo inclined, deſpicable; every Perſon, at ſome Time or other, is liable to ſuffer by her Slander and miſplaced Jokes; each of them ſhe meets coſts her a Word, a Laugh, a Touch, a Joke; thus you ſee no one is free from her Slander.

Young Ladies, I hope, now you ſee her Picture that you will take a View of it, as not any Thing I know of deters a Perſon from Vice more than ſeeing the very Picture itſelf. Now there is another Sort of Ladies that are rather pious than not; they will not point out the very Faults themſelves, but ſay thus, ſuch a Perſon is very agreeable,

endowed with good Principles, &c. but—— here they ſtop, and leave all the Company in Suſpence.

II. *Of Raillery.*

Raillery, is joking any one Perſon that is in Company; now this is a fair Way of Joking, becauſe the Perſon ſo joked is then preſent to anſwer for himſelf: But you ought to be very careful how you proceed in this kind of joking; it very often is attended with ill Conſequences, when they are ſallied out upon wrong Perſons, ſuch as Fathers, Friends, Benefactors, or Patrons. You are never to rail at any of your Superiors, for that would be impudent: Rail not at any one's Imperfections, for they did not make themſelves; rail not with Malice for that will expoſe you; let your Raillery be innocent, and upon your Equals; it is in their Power to return it again with the ſame Freedom as you railed at them; but if you rail at your Inferiors they cannot return it again without fear, they cannot anſwer you as they would their Equals. Always let your Raillery be modeſt, innocent, and confined within the Rules of Reaſon, and applied to your Equals, then you are ſure not to give Offence. It is neceſſary that when you rail at your Equals it ſhould be confined to Decency: point not out any of his Imperfections,

fections, that will render your Diſcourſe diſagreeable; his Imperfections are of ſuch a Nature as he cannot help; he did not make himſelf, the Fault was not his own: Your Raillery muſt be placed on ſimple Follies, ſuch as Pride, Vanity, Conceit, Foppiſhneſs, and Affectation; you are at Liberty to rail at the above Vices, as it is in every one's Power to refrain from them; but do it in as decent a Manner as you poſſibly can; your expoſing theſe Vices will be neither attended with Diſhonour nor Infamy, nor doth it give the Perſon too ſenſible a Blow; and, in all Probability, may recall him to Virtue and Decency: Nevertheleſs, though you may intend your Raillery for his good, if you are not upon your Guard you will run him from his Good-nature, and by that fooliſh and ill-timed Mirth, you may be the Cauſe of perpetual Enmity, and ſometimes Words; which may terminate in the Ruin of one if not both of you.

III. *Of Indiſcretion.*

Indiſcretion is the want of Juſtice, being unwiſe, and the want of Judgment; that Man who hath Indiſcretion for his Companion will be guilty of the following Crimes: He will reveal his own Secrets, his Friend's, or any one's elſe; now you are to obſerve that this Abuſe is criminal; when Secrets are

are once revealed they are not recoverable; therefore that Man is a very improper Perſon to be truſted with Secrets of any Weight; ſuch Men are Bablers; they are ſo far from keeping your Secrets that they cannot keep their own; their Promiſes are no more than Straws, and are as ſoon broken; they only keep a Secret till Opportunity ſerves, and then they divulge it: But in my Opinion it is much the ſafeſt way to keep your Secrets to yourſelf, for if you cannot keep your own Secrets how do you think that any one elſe will keep them for you? therefore if you will divulge them, you muſt not be ſurprized to hear of them again. In the next Place if your Friend puts you in truſt of any Thing you ſhould be as careful of it as though it was your own, but ſhould you make away with it then you would be guilty of Indiſcretion. Therefore to avoid Indiſcretion follow theſe Rules: Whenever you are intruſted with the Secrets of any Perſon never divulge them, though a Thouſand ſhould intreat you to do it; always be upon your Guard, for you will meet with ſome ſilly prying People, who pretend that they have been intruſted alſo with the whole Affair, merely to know the whole Secrets from you, of what they only ſurmiſed before; and ſhould you be in Company with Perſons that know the Secrets as well as yourſelf you are not allowed to tell them; for it may

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ſo happen that the very Perſons who are then preſent ſhould not know that you know any Thing about them.

IV. *Of Free Diſcourſes.*

In the firſt Place your Diſcourſe muſt be free from Obſcenity, ſecondly you muſt conſider what Company you are in, and thirdly you muſt let your Actions join in Harmony with your Words; for there are obſcene Actions which will render you as contemptible as your Obſcenity in Diſcourſe. But in Company with your own Sex you may have Liberty of expreſſing your Sentiments more freely than before the Ladies, and the Ladies have the ſame Liberty of expreſſing their Sentiments, when in Company with their own Sex, more freely than before the Gentlemen. But with your own Sex you have not the Liberty of behaving obſcenely, or converſing obſcenely; no, your Diſcourſe ſhould turn upon thoſe Things only wherein Youth may find Improvement; Woman Modeſty, the Aged Reſpect, and all Men Civility. There is not any Thing that repreſents the Soul of Man more than his Actions do; if a Man's Soul is wickedly inclined his Actions ſympathize with his Soul, and not only that but it is Part of the Language of the Soul, and his Diſcourſe is the other. Obſcene Diſcourſe is the Product

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of a foul Soul, and a Man's Actions prove the Truth thereof.

ARTICLE III.

Of Circumſpection in Actions or Decorum.

I have given you before a ſmall Sketch how to govern your Actions, and how neceſſary it is for our Actions to be governed by Reaſon and Prudence: It is not enough to have Virtue in our Hearts; no, we muſt have it alſo in our Actions, which will redound to us Honour in this World. It is our Intereſt and Duty to avoid all thoſe Things that may occaſion us to be ſuſpected of any Thing that may injure our Honour; it is our Duty to ſet good Examples. If you was the moſt virtuous Man living if you did not ſet Examples of your Virtue there would be room to cenſure you, and not without Reaſon.——*Paul* is a good Man, he fears God, he honours him, and ſerves him; but what of all that? he doth not go to the Church, or any other Place of Worſhip, therefore People cenſure him of being an Atheiſt.——*Mary* is good and virtuous, but her Dreſs is gay, her Converſation looſe, and by that Means ſhe is deem'd a Coquette.——Our Parſon is a ſober, good, and honeſt Man, and a Man of Virtue, but he keeps bad Company, and therefore is

cenſured

cenſured of being a Reprobate, a Drunkard, and a looſe diſorderly Perſon.

I. *Of good Examples.*

He that ſetteth a good Example is diſtinguiſhed as a bright Star, but he that ſetteth forth a bad Example is, as it were, a public Servant to the Devil, and ought to be deſpiſed as you would a Serpent that lies in your Way; the latter can only bite you, and with it's Venom poiſon your Blood; but he who ſetteth you bad Examples takes you by the Hand and leads you into the ſtraight Road to Damnation: By the latter you not only loſe your Happineſs on Earth, but you loſe it for ever, in this World and in the World to come, and forfeit your own Soul for the empty Joys of one Day. Therefore avoid bad Examples, ſince you ſee how dangerous a Thing it is to embrace them; by that Means you will obtain Happineſs. He that ſetteth a good Example is a Friend to Society, to his Neighbour, and to all the World. If thou art virtuous, let thy Virtue be known, that others may ſee it and fall in Love with it. If thou art honeſt, godly, ſober, and wiſe, diſtinguiſh thyſelf as ſuch, that thy Neighbour may follow thy Example. Love thy Neighbour as thyſelf, and all that is in thy Power ſerve him. As not any Thing is ſo good and great as good Examples,

ples, happy is that Man who can only add his Mite of Virtue as an Example.

II. *Of Modeſty.*

As Wiſdom is the Seat of Modeſty, and Wiſdom rejoiceth in Modeſty, and Modeſty is the real Perfection of Mankind, and in particular the fair Sex, therefore embrace Modeſty while it is in your Power; if you have once loſt the Opportunity you may never have the like again. In order to obtain her, make thyſelf acquainted with the Laws of Modeſty; ſtudy them; make thyſelf converſant with her Precepts; converſe with them that are well verſed in her Rules, and thoſe who have been Pupils to her for many Years. This is the Way to obtain her, and her Laws; until that Time you will never appear complete. Without Modeſty a Woman is little ſuperior to the Brute Beaſt of the Field; ſhe is an Abomination unto the Lord, and odious to all Mankind. Therefore, ye Daughters of the Earth, liſten unto the Voice of Wiſdom, Prudence, Modeſty, and Virtue; receive their Precepts, graft them in thine Heart, ſo as to be an Example to thy Children, and to thy Neighbour, and to anſwer the Deſign for which thou waſt made. What Man can ſay unto himſelf, I am wiſe? or who can ſay unto himſelf, I am good? But I ſay a wiſe Man

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is good, and a good Man wiſe. If a Man ſhould ſay unto himſelf, I am wiſe; then I immediately pronounce him a Fool: Should a Man ſay unto himſelf, I am good; I ſay unto that Man, he is wicked; for it is evident a wiſe Man avoideth Conceit, but Conceit is the Fruit of a Fool's Heart. Therefore if thou wouldeſt be modeſt let theſe be your Rules, with what I have already ſaid; think not thyſelf too wiſe to be taught, be decent in your Expreſſions and Actions; if your Opinion be aſked give it in a free eaſy Manner, void of Conceit; if you praiſe yourſelf, you put it out of the Power of any one elſe to do it; if your Actions are meritorious, the World or your Friends will be ſure to let you know of it ſoon enough: Therefore be wiſe in Time, take hold of Wiſdom's Hand, then will you be filled with Modeſty as the rich Hive is with Honey; then will your Soul be filled with Happineſs, and your Actions ſhall nouriſh you in your old Age, and be as ſweet unto you as the Honey from the Comb. In every Action obſerve the Rules of Modeſty; if you tranſgreſs againſt Modeſty, you, at the ſame Time, tranſgreſs againſt the Rules of Decorum; and by that Means render yourſelf odious. The Actions and Decorum of a Man are the external Parts of his Intellects; they point out the Bitters and Sweets of a Man's Life; his Actions and Decorum are,

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as it were, the ſpeaking Picture of his Underſtanding; and for that Reaſon we are every one of us liable to cenſure; moſt of us, even the wiſeſt of us, are guilty of that Fault of judging of our Neighbour's Actions and Decorum; and frequently we condemn them, though at the ſame Time they may be innocent. Notwithſtanding we are forbidden to judge, leſt we be judged; altho' it be a Cuſtom with us to judge of People by their Company they keep, yet we are not to condemn every one at the firſt Sight; no, a Man may be in bad Company, and not bad himſelf; but, in my Opinion, a wiſe Man is not a Companion for a Fool; a lewd Woman is not proper Company for a truly virtuous one; nor a Thief for an honeſt Man. Let your Companions be few and good; let your Actions be governed by that ſweet Regulator, Prudence; then will you merit Eſteem, and you will be rewarded with it.

ARTICLE IV.

Of Charity.

Charity is the Love of God, and one's Neighbour. Now to be charitable you muſt be bountiful, liberal, kind, and loving. Charity is as much, if not more, to the Advantage of the Giver than the Receiver; and

and to prove the Truth of it obſerve the following Sentence, "What you give to the Poor you lend to the Lord." Benevolence merits a Bleſſing, and happy is that Man who poſſeſſeth it. With what Pleaſure doth he give, who is bleſt with Power; what he giveth away he looks on as of no other Uſe to him in this Life, than to give to the Poor, which is the great and principal Uſe. O! Man, thou knoweſt, "That naked thou cameſt into the World, and that naked ſhalt thou return;" therefore what great Service is it to have Thouſands; when you depart this Life it is impoſſible to take them with you. Come here, thou Miſer, and take Advice: Conſider that thou art mortal, and ſo ſure as thou waſt born, ſo ſure thou ſhalt die; conſider within thyſelf well; view thoſe poor and lifeleſs Pence which thou haſt procured, look upon them, view them; now turn them over, you ſee that they are lifeleſs, you can have no Hopes of taking them with you; you find that you muſt leave them all behind you, alas! for whom you cannot tell; in all Probability for them that will ſpend it as faſt as you got it; the ill Effects of Money, ſo gotten, may not end here; no, you know that you have a fond Son, that admires your Money more than you; who knows but it will be the ruin of him? You have indulged him in Idleneſs all his Life; you have not given him a proper

Education

Education to know how to make a good Uſe of it; if you had laid out a few Pounds in his Education, that would have been doing right; then he would have known how to have made a good Uſe of what you will leave him hereafter; but, as Things ſtand now he will be an illiterate, idle, drunken, profuſe Fellow, and deſpiſed by all who know him. Now, Miſer, hearken to my Voice, and I will teach you how to enjoy them here and hereafter; the juſt and only Way to enjoy thoſe lifeleſs Pence, which thou haſt even denied thyſelf the common Neceſſaries of Life to get. Ah! ah! ſee, he ſtands aſtoniſhed; his Joy overcomes him; now his Wiſh is complete; ah! now he is happy. Doſt not thou know, O Miſer, that thou waſt made for a more nobler Deſign than to heap together a few Pence? and who knows how you did get them? for I muſt be plain with you; I really think a Miſer cannot be honeſt; now you make a God of your Money, but was you catched in your Roguery, and found guilty, your Money would not ſave you from Puniſhment, neither will it ſave you from Death. Since Money will not ſave you from Death, nor even gain you one Hour more in this World, when Death calls you away, learn to be wiſe in Time; know that you have a Soul, and that you have an Opportunity of loſing it; and you may be well aſſured that

Money

Money is of no Uſe to a damned Soul; be wiſe, take hold of this Advantage; conſider well theſe Words, "What you give to the Poor you lend to the Lord." This is a noble Saying, and one that will anſwer your Purpoſe; in the firſt Place you give that away which would be of no Uſe to you in this World, and that which you cannot take away with you; but, on the other Hand, you have a tenfold Advantage by ſo doing, you only lend it to one that will pay you again with tenfold Intereſt: This is the Way to take your Money with you when it ſhall pleaſe God to call you from this World into a State of future Bliſs. Beſides the Pleaſure of being a Father to the Poor, the Widow, the Orphan, and the diſtreſſed, O ye fooliſh Miſer learn to be wiſe, and let not the Devil deceive you. Now is the Time, the only Time, to reap gain, that will laſt for ever.

Queſt. Sir, doth Charity only conſiſt in being charitable to the Poor?

Anſw. No, there are Variety of Actions which come under the Title of Charity, and not undeſerving of it: As we are all apt to cenſure and judge the Actions of our Fellow Creatures, it is Charity to judge charitably; if you cannot avoid judging, let your Judgment be in Favour of them, this is Charity. Never believe the flying Reports of Envy and Malevolence, for they are the Fruits of wicked Men; this is

Charity.

Charity. If any ſpeak evil of you, to forgive them is Charity. Revenge and Malice are not in the Hearts of charitable Men. If your Neighbour is in Trouble, it is Charity if you do all that is in your Power to help him out of it; it is your Duty ſo to do: It is ſome Time or other in the Power of even the pooreſt Men to be of Service to their King, and it is always in their Power to be of Service to the Community in general; for God, by his omniſcient Wiſdom, who was our Omne-parent, formed from the dark Receſſes of Nature all Things; and ſo wiſe was his Omnipotence that every Being is of Uſe, and not one Particle but God formed it for the Uſe of Mankind. Therefore be of good Comfort, O ye Poor, for God is your Benefactor; the pooreſt of you are of as great Value to God as the Empire of the World; therefore he that hath no Charity will find none; but he that is charitable ſhall receive it again tenfold.

I. *Of Benevolence.*

Benevolence is a kind of Relation to Charity: The one being ſeldom found without the other is my Reaſon for treating of it here, which I hope will be agreeable. That Man that hath Benevolence for his Companion is poſſeſſed of the following Perfections: He conſidereth that all Things came

came from God, and acknowledgeth his Goodneſs; he returneth Thanks for all the Benefits which he hath received from his Friends; ſuch as Food, Cloathing, Conveniencies, Protection, and all the Pleaſures of this Life; and with Gratitude expreſſes himſelf thus: Dear Friends, it was your Benevolence that hath procured my Happineſs, and put it in my Power to enjoy Society. He acknowledgeth the Happineſs he owes firſt to God, and ſecondly to his Friends: Thus being ſenſible of his Debt to God and Man, ſayeth, my Heart ſhall overflow with Benevolence, and I will extend my good-will towards my Neighbour, and make him as happy and as comfortable as I can; for as I found Favour in the Eyes of my Friends, ſo ſhall my Neighbours find Favour in me. His Friendlineſs and Affections diſtinguiſh him from the Cynic or Miſer; he is beloved by all that have the Happineſs of knowing him, by a Multitude of well-diſpoſed Perſons, who have only heard of his Name: Therefore come, ye well-diſpoſed, take Benevolence by the Hand, hold her faſt, embrace her, enjoy her, open your Hearts that ſhe may enter in and never depart from you.

CHAP. IV.

Of Fortitude.

FORTITUDE, dear Reader, is a Virtue. I ſhall give it a Place next to Prudence, as the one cannot do well without the other; I have ſaid before that Fortitude is a Virtue, I hope you do not think that I ſhall treat of it as Strength of Body, but as a Virtue. The Enemies to Fortitude are, Peril, Misfortunes, Want, Pain, Injury, Natural Evils, Puniſhments, Contradictions, &c. Now you ſee the Enemies of Fortitude, you may, at one View, ſee how neceſſary it is for you to fortify yourſelf againſt thoſe Enemies, which ſtand in readineſs to take every Advantage: If you do not fortify yourſelf, you are liable to ſuffer for your Neglect; it is your Duty to ſecure yourſelf with Courage enough to defy the Malice of Fortune, nor to let your greatneſs of Soul be caſt down, as your Happineſs dependeth not ſolely on her Smiles (for when you was born you did that Moment encounter with Fortune) ſo if ſhe frowns you muſt bear it, for there is no avoiding the Frowns of Fortune.

ARTICLE I.

Of Natural Evils.

NAtural Evils are ſuch as human Conditions cannot avoid; I will explain to you the chiefeſt of them, *viz.* the Loſs of a Father, a Mother, a Siſter, a Brother, a Friend, &c. Theſe are of ſuch a Nature that they pierce the moſt ſenſible Part; it is then you require Strength of Soul to ſupport you in thoſe Misfortunes: Death is what we muſt all, at one Time or other, feel; and ſhould we want Virtue, which is the Health of the Soul, how ſhall we be capable to meet Death with Fortitude and Reſignation, and that Spirit which is becoming Mankind to do. If every one would rightly conſider it, he would fortify himſelf to receive Death as a Benefactor; and ſurely if we rightly conſider it, he is ſo: Let us be engaged in any Difficulty whatſoever, Sickneſs, Poverty, and the like, he protects us from it, and takes us from a Frame which is mortal, to a State of Immortality; from a World of Miſery and Pain, to everlaſting Happineſs and Bliſs.

II. *Of Puniſhments.*

God is an impartial Judge; without Doubt his Corrections are ſo too. If we every Day do thoſe Things that are forbidden by God (and too often, I am afraid, we commit them merely out of Wantonneſs) there is no juſt Reaſon for any one to complain, if God does chaſtiſe us for them. For that Reaſon we ought to fortify ourſelves; and rather than think we are puniſhed more than we deſerve (which is too often the Caſe); it is our Duty to receive his Chaſtiſements with Reſignation, as we have great Reaſon to believe that God chaſtiſes like a Father, and his Chaſtiſements are for our good, and only to bring us back into the Paths of Righteouſneſs. Therefore, ye Sons of Men, forbear to accuſe that Almighty and moſt great God of Partiality. His Chaſtiſements are juſt, and only to reclaim you from Folly and Vice; and to bring you back into the Paths of Virtue. It is the Duty of us all to return Thanks for his paternal Care and Love towards us. For all other Puniſhments, we have no one to blame but ourſelves; that is, ſuch as come from our own wicked Way of living, viz. Drunkenneſs, Whoredom, Perjury, Theft, &c. Puniſhment for theſe we draw upon ourſelves, therefore every Man ſhould

receive

receive the Fruits of his Labour. If we think much of them, why do we daily add more to them? And when they are become inſupportable, then we repine, and think that God is partial to one, and not to another. You are miſtaken, you do not only bring upon you Miſery in this World, but the Curſe of God alſo, by ſo doing.

III. *Of Perſecutions.*

Perſecutions are only to be from the Enemies of Virtue: They are the unjuſt Oppreſſors; but you had better bear Oppreſſion than forſake Virtue. Virtue is the moſt valuable Prize. Let them that call forgiving of Injuries Cowardice, not be regarded. It is better for you to be virtuous and deſpiſed, than to be a ſworn Enemy to Virtue, and to be applauded by the wicked; thoſe Men who are ſworn Enemies to Virtue, are, without doubt, true Servants to the Devil. You had much better be a Stranger to Wickedneſs, than a Stranger to Virtue; if you are a Stranger to the firſt, your Days will be happy, but if you are a Stranger to the ſecond your Days will be full of Pain and Grief. If you are perſecuted for Virtue's Sake, think it an Honour, and bear it with a Fortitude becoming your Character. If Virtue is deſpiſed in Courts of Princes, much better there than by you: If Virtue

is denied Admittance in the Courts of Juſtice, much better for them to do it than you: If the Coquette deſpiſes her, much better for her, than for you: Knaves will deſpiſe her, but be you ſure to love her; for you will find Benefit thereby in the End. What do you think that God hath nothing to give you more than what we daily ſee before our Eyes? Do you think that he has nothing in Store for thoſe that are perſecuted for his Sake? Ah! you are ſtrangely miſtaken, he hath future Bliſs; Joys that will never end. What are the Baubles of this World, in Compariſon to the Joys to come? Therefore, dear Reader, bear all Perſecutions with Fortitude, and the Lord will reward you for it; for Innocence is always perſecuted by the Wicked.

IV. *Of Contradictions.*

Contradictions.—Not any one Thing affords a greater Variety of Contradictions than Nature; ſhe hath, in every human Countenance, diſplayed her Ingenuity; every Countenance is contradictory to each other. You, and every one, muſt give it as your Opinion, that ſhe hath not made any two Countenances alike, or any two Perſons of ſo juſt Equanimity, that they are not to be diſtinguiſhed one from the other. As Nature hath painted ſo great a Diverſity I think

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ſhe hath inimitably finiſhed a complete Picture of Contradictions. Every one claims a Right to part of her Equanimity, they have all a Share of it. viz. Mr. *Bietus* hath a great Share of her Evenneſs of Temper, ſo great is it, that all his Friends will allow they never ſaw him out of Temper; and really do they give it as their Opinion he never was. Mr. *Jouliticus* is poſſeſſed with ſo great a Share of Patience as renders him admirable; let what Misfortune will befal him, he is always prepared to meet it with amazing Fortitude and Courage; although he hath, from his Infancy upwards, been afflicted with bitter Misfortunes that would have diſſolved an Heart of Steel, yet hath he always a Smile in his Face, and is never heard to complain. Miſs *Humanes*, hath got ſo great a Share of good Humour, that renders her, in all Company, remarkable for her Sweetneſs of Temper, Good Humour, Affability, and Mildneſs; it renders her agreeable in all Stages of Life: In the Bloom of her Youth her good Humour was ſuch that all her School Fellows loved her; her polite Addreſs commanded Reſpect from all that ſaw her; her Converſation was always on ſuch Topics as were pleaſing and improving; whenever ſhe is aſked any Queſtion ſhe anſwers in a mild Tone of Voice, ſo eaſy, and with ſo much good Nature, that it is a great Pleaſure to ſpeak

to her: I have heard of ſeveral Perſons making frivolous Excuſes to ſpeak to her for their own Curioſity, to be convinced and partake of her good Humour. This is a juſt Account of Miſs *Humanes*; who by her good Humour, polite Addreſs, Affability, and Gentility, hath gained a good Name to Poſterity. Now, dear Reader, you may at one View ſee that we are not all alike, as we all differ in our make, ſo do we in our Diſpoſition; but you may be as pleaſing to God, if your Actions are good, as even the very fineſt of Mankind. You are not to laugh at any one becauſe they have not ſo much fluency of Speech as you, or not ſo well made, nor at the Deformities of another Perſon which are not in yourſelf; if you have not them you may have others equally as odious. If God intended that only thoſe who were well made ſhould be ſaved, doubtleſs he would have made us all ſo: God doth not regard the external Form; no, it is the internal that he delighteth in: You may have all the outward Signs of Righteouſneſs that is poſſible, and I may have none, yet that is no Rule that I may not have as much as you, or that Braggadocio who is willing to make the World believe that he is a None-ſuch. Always judge with Charity, for it is not in your Power to judge the Heart of any other Perſon. God hath given a Law that every one may read it, but that

Law

Law doth not confine every Man to appear alike in Character: I may be as virtuous as he that proclaims it aloud, and ſeems to ſet the whole World in amaze. We ourſelves are not perfect, therefore we ſhould treat our Fellow Creatures as we deſire to be treated; and were we free from all Defects yet we ſhould not inſult thoſe who are not perfect, but on the other Hand we ſhould pity them. That Man who hath all the Deformities that could be joined together in one Being doubtleſs has as great a Right to future Bliſs as he who ſhould have all the Beauties of *Adonis*. Ceaſe your Vanity, ye Sons of Pride, this Object of Pity hath one Beauty that eclipſes all yours, he hath greatneſs of Soul: Now which is to be pitied, you that have all the Pride of *Beelzebub*, and all the Beauties of *Adonis*, or he that hath all the Deformities that could be joined together, and hath true greatneſs of Soul? Therefore, ye Sons of Men, learn to be wiſe, your Beauty will die with you, but greatneſs of Soul will never die; all your Pride is but Vanity when Death claims his Right; if you was the greateſt Prince on Earth you muſt humble yourſelf to lie with the pooreſt Mortals; there is no Advantage of being great in this World, but if you have greatneſs of Soul you are much ſuperior to the greateſt Prince on Earth who hath it not.

Q. Sir, as greatneſs of Soul hath ſomething in its Sound that raiſes my Attention, and forms within me ſome noble Ideas of it, will you oblige me with your Opinion of it?

A. Greatneſs of Soul is a true, noble, virtuous Soul: Men are not denied by greatneſs of Soul to refrain from thoſe Things that may tend to their Intereſt, nor doth it conſiſt in private Intereſt, or in Baubles, but in thoſe Things that are real. Every Man is deſirous of Felicity, and purſues the proper Meaſures to obtain it, if they are poſſeſſed of Greatneſs of Soul. The good Man hath the Advantage of a bad Man: The good Man putteth in Execution his Deſires with more Spirit and Glee than the Rogue. The honeſt Man is convinced that not any Thing can add to his Happineſs but virtuous Actions, and the Rogue doth not care how he gains what he calls Happineſs, whether by good or bad Actions, ſo that he gains his End. If a Man is void of Virtue he can have no real Happineſs, but he that hath Virtue, that gives him Fortitude to encounter with Pain, Vexation, Croſſes, and Diſaſters. He hath greatneſs of Soul; he values not the Baubles of this World, his Soul is more noble; ſooner than he would forfeit his Virtue he would ſuffer all the Afflictions that could be inflicted upon him; he hath

nobleneſs of Sentiment and greatneſs of Soul. The following are ſome of the chiefeſt Sentiments of thoſe who poſſeſs a noble Soul: They deteſt thoſe Things that are mean; they value not thoſe that gain Merit by evil Actions; they do not admire thoſe whoſe Greatneſs proceeds from Money or Wealth ill gotten; they only honour thoſe whoſe Greatneſs proceeds from virtuous Actions: This greatneſs of Soul requireth every Man to add his Mite to Society, as a Reward for their Goodneſs. Every one dependeth on Society, while on Earth; in order to do that which is juſt, and to merit their Aſſiſtance, we ought to ſerve our fellow Members with all the Faithfulneſs we poſſibly can: There are a great Variety of Employments, ſome one of which it is in our Power to chuſe for the Good of ourſelves and Society; we are forbidden to be idle by the Laws of the Almighty, who was the Creator of all Beings, and therefore it is a great Sin to be idle; when once you have made choice of one that you ſhall like, then you are to excel in it, if it be in your Power.

To conclude this Topic: — A noble Soul avoideth the Thirſt of Grandeur, it alſo abhorreth the Sting of Envy; it is not the Temper of thoſe who poſſeſs a noble Soul to hate thoſe that proſper, or who ſhine, or make a Figure in this World; nor doth he envy them who poſſeſs thoſe Advantages

which might have added to his Pleaſure; nor doth he claim a Right to them. Every one hath a Right to Honour as well as himſelf. His Greatneſs of Soul places him above all dirty, mean, low Actions.

CHAP. V.

Of Juſtice.

JUSTICE is a Virtue, and that Man who is bleſſed with it renders to God his due, to Man his due, and to himſelf his due. In this Word Juſtice is comprehended all our Duties; it is only Juſtice in thee to do as you would be done unto: Therefore if you hope that God will bleſs you, it is but your Duty, it is no more than your Duty towards yourſelf, to honour and obey his Commandments, which is a Duty incumbent on you, and every one; for as God made us in likeneſs unto himſelf, it is but Juſtice to render unto him Praiſe, and to acknowledge him to be our Benefactor; that is a ſmall and eaſy Way to pay ſo great a Debt, a Trifle indeed! and even in that, as in all other Acknowledgments, we reap the Fruit thereof. Behold *Bonnuiſe*, he was every Day and every Moment employed, it was his real

real Pleaſure to ſerve God; his Heart overflowered with Goodneſs and Gratefulneſs towards God; you ſee him happy all the Day long, from the riſing of the Sun till the going down of the ſame; his Days are Days of Happineſs; he paſſes Life away in Joy and Felicity: Theſe are the Pleaſures which he has gained in this World, but alas! theſe are but trifling, he departs this Life with Pleaſure, and all his Acquaintance weep over him; and the Lord ſaith unto him, "Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World." It is a great Pleaſure to a Man if he can be reſpected in this World; but you ſee that *Bonnuiſe* was not only loved by Man, but by God alſo; you ſee that God gave him Happineſs in this World, and Life everlaſting. Now I want to know which of the two gained moſt, *Bonnuiſe* in the firſt only rendered to God thoſe Things that were his due, for the Benefits which he had already received; it was no more than his Duty ſo to do; therefore I think God received no Kind of Favour from *Bonnuiſe*, what he received was due to him; and it is but juſt for every Man to be paid what is his due. What Advantage could *Bonnuiſe* expect thereby? None. But God of his infinite Goodneſs and Mercy gave him Length of Days without end; he hath taken him himſelf, and given him for a

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poor earthly Body a celeſtial one; his Happineſs will never decay, and his Mind be always at Eaſe, his Soul a pure Spirit: Theſe are the Advantages that attend thoſe who only do their Duty. Secondly. to love your Father and Mother is but Juſtice; to love thy Brothers and Siſters is but Juſtice; and to love thy Neighbour and Friends is but Juſtice; it is your Intereſt ſo to do, your Happineſs depends as much on them as their's does on you; you are all Members of one Society, and if you are not you ought to be. The Peace of Society dependeth on Juſtice; the Happineſs of Individuals is in the Enjoyment of their Right. Therefore let not thy Heart deſire that which is not thy own; enjoy thy Property and with it be content, for he that is not contented with a little, will not be contented with much. He that avoideth Juſtice in the Days of his Youth, will meet with Juſtice in his old Age: "Juſtice hath leaden Heels, but iron Hands." Therefore be prudent in your Actions, and let your Heart make Juſtice her Companion; follow juſtly the Rules of Sincerity, for Sincerity produces mutual Confidence; avoid Vanity in your Actions, that will give your Brother Members room to ſuſpect you of ſome undermining Actions. You are under an Obligation to abandon Flattery; that is an Evil which will render you contemptible in

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the Eyes of your Brother Members, and in all Probability in Time prove your Ruin. Finally, O Son of Society, call Remembrance to thy Aid; examine thyſelf, though as yet you may be innocent, yet it is good for thee to be ſure that no Evil hath got Poſſeſſion of you; if let alone it may prove your Ruin.

CHAP. VI.

Of Temperance.

THERE is no Way to obtain Health, Wiſdom, and Peace of Mind, but in living up to the Law of Temperance; therefore it is your Duty, and for your own Intereſt, to make yourſelf acquainted with them. In order to improve yourſelf follow theſe Rules: Let Moderation guide you, be ſober, not gluttonous.——Temperance does not lay you under an Obligation to deny yourſelf thoſe Things that Nature requireth for her Support. Always avoid the Allurements of Voluptuouſneſs, for if thou embrace her ſhe will not only endanger your Health, but your Peace of Mind; and by indulging her in thy Boſom you

you will endanger your Soul. Debauch not thy Body by the Allurements of Voluptuouſneſs, but fly from her Temptations; when ſhe ſpreadeth her Delicacies on the Table, when her Wine ſparkleth in the Cup, then is the Hour of Danger, then will you want Fortitude to withſtand her Temptations; then let Reaſon ſtand on her Guard, for her Smiles are prevailing, and her joyful Hours are perſuading; then is the Time to exert your Fortitude and Reaſon; if Voluptuouſneſs ſhould gain the Victory, then will commence thy Ruin, and thy old Age be full of Miſery and Pain. The Joy which ſhe promiſeth changeth to Madneſs, and her Enjoyments lead on to Diſeaſes and Death. Look round her board, caſt thine Eyes upon her Gueſts, and obſerve thoſe who have been allured by her Smiles, who have liſtened to her Temptations;—Are they not meagre? Are they not ſickly? Are they not ſpiritleſs? Their ſhort Hours of Jollity and Riot are followed by tedious Days of Pain and Dejection; ſhe hath debauched and palled their Appetites, that they have now no Reliſh for her niceſt Dainties; her Votaries are become her Victims, the juſt and natural Conſequence which God hath ordained in the Conſtitution of Things, for the Puniſhment of thoſe who abuſe his Gifts. "But who is ſhe that with graceful Steps, and with a lively Air, trips over yonder

yonder Plain? The Roſe bluſheth on her Cheeks, the Sweetneſs of the Morning breatheth from her Lips; Joy, tempered with Innocence and Modeſty, ſparkleth in her Eyes, and from the Chearfulneſs of her Heart ſhe ſingeth as ſhe walks. Her Name is Health. She is the Daughter of Exerciſe, who begot her upon Temperance: Their Sons inhabit the Mountains that ſtretch over the Northern Regions of *San-Ton-Hoc*. They are brave, active, and lively, and partake of all the Beauties and Virtues of their Siſter; Vigour ſtringeth their Nerves, Strength dwelleth in their Bones, and Labour is their Delight all the Day long; the Employment of their Father excites their Appetites, and the Repaſts of their Mother refreſh them; to combat the Paſſions is their Delight, to conquer evil Habits their Glory; their Pleaſures are moderate; their Repoſe is ſhort, but ſound and undiſturbed." Come, ye Sons of Temperance, enjoy her Laws, and you will obtain Health, Wiſdom, and Wealth. And, without Temperance, know ye, that you will have neither Health, Wiſdom, nor Wealth; they are the Fruits of Temperance, and if the Seed is never ſown there can be no Fruit; therefore if you ſow not the Seeds of Temperance within you, you will reap none of her Bleſſings.

CHAP. VII.

Of Truth.

KNOW this, young Gentleman, that your Converſation ought to be confined to Matters of Truth: Truth is one of the greateſt Accompliſhments Man can have: It renders them agreeable to their Fathers, Mothers, Maſters, Governeſſes, Tutors, Acquaintance, and to Society in general. Would you ſtrive to excel in telling Truth, you will be applauded, and merit the Eſteem of all that know you. Maſter *Lebuſe* was always remarkable for telling the Truth; his Maſter has, from Time to Time, ſtrove to find him in a Story, but his Fidelity was ſuch, the Laws of Truth being founded in his Heart, that he was never known wilfully to tell a Lie all the Time he was at School, which was ſeven Years: His Fidelity made his Maſter love him, as well as all his School Fellows.

Jolicus was a young Gentleman of a peculiar Turn of Genius; (he was ſuch an one as I believe there are many now a Days; he would invent a Lie for his Pleaſure, and very often to amuſe the Company; a Man's Character was of no Signification to him;

him; no, no, he would have his Joke out at the Expence of any Man's Character and Reputation; this was his Amuſement; a fine Way indeed! to wrong a poor innocent Man of his good Name and Reputation; all for what?—his Fun or Joke. Now theſe Jokes are criminal; in the firſt Place in their own Nature it is a Sin, and in the next Place it is taking away the Character of an innocent, inoffenſive Man, who is not preſent to juſtify himſelf; ſome Companies enjoy it, but this is a wicked Way of pleaſing themſelves for a Moment, they not only encourage one poor Wretch to endanger his own Soul, but at the ſame Time they rob another of his Reputation and Character; the Company claps this ſimple Man for his Folly, "ſaying theſe are innocent Jokes that hurt nobody;" no, becauſe they do not immediately point out the Ruin of one or both of them; but you ſee that they are going to Law, the good Man to clear his Character; and it is a Queſtion if it is not the Ruin of them both.

Miſs *Turiſus* is a young Lady at the Age of Sixteen, very handſome, and very agreeable in her Behaviour, and very polite in her Addreſs; ſhe hath a very genteel Fortune, ſhe hath had a Boarding School Education, learnt Dancing, Muſic, French, Drawing, and every Thing that was neceſſary, but that amiable Qualification of telling

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the Truth: Ah! ah! now I ſee you are all in amaze, and well you may, I can tell by your Countenance you are quite aſtoniſhed; but I will give you a ſubſtantial Reaſon for her want of Truth: She was inured to it from her Infancy; her Mother, whoſe Thoughts were not refined by good Senſe, but from an evil Turn of Genius, as ſoon as the Infant began to ſpeak ſhe would often prompt her to lie, and then admire her for it; no one was to contradict her, if ſhe ſaid black was white, ſo it muſt paſs, for the Child had a pretty Method of lying; ſo ſhe was not to be baulked in her pretty innocent Amuſement. Alas! poor, vain, empty, ſilly Woman, ſhe hath been the Ruin of her Child, who might have made a genteel Woman, a good and uſeful Wife to an Huſband one Day or other; but alas! at the Age of Sixteen, ſhe is deſpiſed by all that know her, and whenever ſhe ſpeaks it is deemed a Lie, without once conſulting the Probability of it. Parents ſcourge your Children that are ſubject to lying, for it is a Fault not to be ſuffered.

CHAP. VIII.

Of Filial Love.

I Have before laid down Rules of your Duty to God, I ſhall now give you a Proſpect of your Duty to your Parents.—The following is a Commandment of your Creator, "Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee." It is your Duty to Honour your Father and Mother, to obey their Precepts, and follow the Rules which thy Father ſhall lay down for thee. A good Father loveth his Son, and a good Mother loveth her Daughter; they are always conſulting your good, they are always in Care and Trouble for you; their Love and Affection are not outwardly, but inwardly; there is no Sort of Gain to ſpur them up, but what tends to your Good; they have no other Gain than what proceeds from your Goodneſs; if you are dutiful to God, and to them, that is a Reward that fills thy loving Parents Hearts with Joy; this is all the Profit which they reap, no other do thoſe dear Parents want or deſire. You are forbidden to judge of your Parents Faults,

Faults, if they love with paternal Love, that is enough for you; therefore fall at their Feet, ye obdurate and inſenſible Wretches, embrace tenderly their Knees, they are virtuous Parents, they love you with a parental Love, therefore be dutiful, open your Arms and embrace them: They love you, if with Ingratitude you refuſe them your Love, can you tax them with Ingratitude towards you, if they deſpiſe you for it? no; for it is but reaſonable that Love for Love ſhould be returned; therefore be dutiful, O ye Children of the Earth, love your Parents, and be grateful to thy Father, for he gave thee thy Being in this World, and to thy Mother for ſhe ſuſtained thee; hear the Words of his Mouth, for they are ſpoken for thy good, give ear to his Admonition for it proceedeth from Love; he hath watched for thy Welfare, he hath toiled for thy Eaſe; do honour therefore to his Age, and let not his grey Hairs be treated with Irreverence; think on thy helpleſs Infancy, and indulge the Infirmities of aged Parents; aſſiſt and ſupport them in the Decline of Life; ſo ſhall their hoary Heads go down to the Grave in Peace, and thine own Children, in Reverence of thy Example, ſhall repay thy Piety with filial Love. Come, ye Sons of Men, hearken unto the Voice of your Parents, and you will be bleſſed, and your old Age will be a Pleaſure to you; know

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that you are commanded, by the Laws of Reaſon and of God, to love your Parents and be dutiful unto them, then God will bleſs you; but if you are undutiful God will curſe you, and all your Works will be brought to nought.

CHAP. IX.

Of Brothers and Siſters Love.

YE are all Children of one Father, you were all as one to him; he was a good Father to you all, he loved you all, and therefore it is your Duty to love one another, as his Love was equally divided among you, one of you was no greater than the other in his Eyes, for you all were his Children, and as ſuch he loved you: Ye are all of one Mother, ſhe made not one a greater Favourite than the other, you all ſucked from one Breaſt, you were all alike to her, ſhe loved you as her Children, and as ſuch ſhe ſuffered for you. Let the Bonds of Affection unite thee to thy Brothers, and thy Siſter's Love be rewarded with thine; then will Peace and Happineſs dwell with you all. Let your Intereſt be united; if thy Brother be in Trouble then is the Time to ſhew thy Love,

Love, for when he is in Proſperity he wanteth not thy Help; in Proſperity thy Love will not appear ſo bright as in Adverſity: Love thy Siſter as thy Fleſh and Blood, and when ſhe is in Adverſity forſake her not, but remember that thou art her Brother, and as ſuch love her. Let your Hearts and Hands be united in Peace, Love, and Concord, then will you contribute to each other's Happineſs; and your Days will be Days of Joyfulneſs.

CHAP. X.

Of Friendſhip.

A Friend ought to be eſteemed next unto our Brothers and Siſters and Relations; this is my Reaſon for treating of him here. If you have any real Friend it is your Duty to love him; Gratitude is all thou canſt return him for his Friendſhip: and by thy kind returning of ſweet Gratitude as a Token of thy Friendſhip, and in Reward for his, it will not only renew thy Friendſhip and ſtrengthen it, but it will procure his Love towards thee, and it will be a Means to continue the Bond of Affection between you. Should you baniſh from you Gratitude then

then wilt thou baniſh from thee thy Friend alſo; Gratitude is at it were the Bond of Friendſhip, it joins our Friendſhip together; it is friendly Love that cements together real Friendſhip. In the next Place it is proper for you to know your real Friends from your pretended Friends; the firſt is a Friend diſintereſted, and the latter is a Friend only for Intereſt. In order to guard againſt the Surprize of being deceived by a pretended Friend (for they merit no other Name) always be on your Guard; never truſt them with the Secrets of your Heart; then if they ſhould prove your pretended Fiends it is out of their Power to hurt you, and if you are agreeably ſurprized in finding them your real Friends, then it is Time enough to truſt them. But, as I ſaid before, they are only Pretenders to Friendſhip; thoſe are what we may call Boon Companions: Now, if you have intruſted him with any of your Secrets he will, at one Time or other, ſhew himſelf witty at your Expence; and if not witty, he will ſhew himſelf roguiſh at your Expence; then you will ſay, my Friend has deceived me: Alas! how you are miſtaken, he never was your Friend, only for his own Intereſt, and therefore how can you be deceived in his Friendſhip? No, that is a Miſtake of your's; you placed your Friendſhip on the wrong Perſon; he never was a Friend to any one;

his ſervile Offices, which he did for you, were only for his own Ends; you, and every Man that takes a boon Companion to be your Friend, will find your Miſtake in Time, perhaps but too late. He is a Friend who hath by his Actions convinced you of his well Wiſhes, that they are grounded on real Reſpect, and not the Effect of Self Intereſt; by ſuch Proofs you need not doubt of his Veracity, you may truſt him, even with your Money, or Secrets, for without Doubt he will make a good Uſe of them, the ſame as though they were his own: All Faults in a Friend ought to be forgiven, wherein his Heart and Intentions have no Share. If you have juſt Reaſon to think you could oblige your Friend, never wait, if you can help it, 'till he makes ſome ſign in what you may help him; it is your Duty to, and a Tye in Friendſhip, never to let your Friend aſk if you can help it.

CHAP. XI.

Of Humanity.

HUMANITY is a Kind of Affection, or rather a Sort of Tenderneſs we owe to Mankind. If we really conſider within ourſelves that Man was the Handy-work of God, of whatſoever Nation he be, we ought to love him; therefore out of common Civility to God, if you only acknowledge that Man was made by God, it is your Duty to love him. Deſpiſe not a Man becauſe he is not of your Nation, or you knew him not, this is not Humanity; you are quite a Stranger to Humanity, you have not that Bleſſing: To have a real humane Heart is a great Bleſſing, it is the Baſis of a virtuous Heart; without Humanity there can be no real Ties of Love, Friendſhip, &c. there can be no good Fathers, Mothers, Brothers, Siſters, Wives; nay, in ſhort, I do not know of any ſocial Duty that can be perfect without it; therefore love all Mankind, it is but natural for a good Man to do it, it flows from his Heart as good Words from his Mouth. Thy Love is due to all Mankind, as you cannot but believe that

God made all, and every Being on Earth, it is a Sin to uſe any of his Handy-works ill; even to the Beaſts of the Field thou ſhalt not uſe cruelty: "A merciful Man will have Mercy on his Beaſt." Every Thing that hath Breath is ſenſible of Danger, and hath Senſe enough to enjoy Pleaſure. God made all Things for our Uſe, but it was for a right good Uſe; therefore if we make an ill uſe of them, we abuſe the Gifts of God, and commit a Sin which we muſt at one Time or other give an Account of. God of his infinite Wiſdom and Mercy did bleſs us with every Thing proper for our Uſe; how wicked are we if we make an ill uſe of them; but this makes it more ſo, to uſe cruelly thoſe Things that have Life and are ſenſible of Pain; and doubtleſs God received as much Pleaſure, in Proportion, in forming them as he did when he formed us. What Right hath Man to inflict Pain upon poor inoffenſive Beings, to gratify a wicked, barbarous, and deviliſh Diſpoſition? Sometimes to kill them, merely out of what he calls Curioſity of ſeeing what Defence they could make; this is but a poor Excuſe indeed for your Wickedneſs, this will never excuſe you for the Cruelty you have done. But what will be the Conſequence if Man uſes his Fellow Creatures ſo? You are a wicked barbarous Wretch, and by your Cruelty will bring the Divine Vengeance upon you. But

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inſtruct thine Heart in the Laws of Humanity, then wilt thou love all Mankind, and ſhew thy Humanity towards all Things; ſuch as thou giveſt ſuch ſhalt thou receive; if thou ſhew Humanity thou ſhalt find it alſo.

ARTICLE I.

Politeneſs is a Virtue, if it be pure, free from Flattery, fulſome Compliments and the like. It is Flattery that maketh Politeneſs have Enemies: Now her Enemies are called Miſanthrophiſts; they are great Enemies to Politeneſs, and to all that have the Pleaſure of being acquainted with it. But the Politeneſs which I mean to recommend to you is that which the Miſanthrope has never ſeen, or at leaſt never noticed; this Politeneſs is void of Flattery, fulſome Compliments, baſe Complaiſance; it is too true that ſuch Politeneſs, joined with the above Evils, is too often made uſe of, and even among People of the greateſt Rank and Fortune in this Kingdom; I am ſorry to ſay it, but you frequently find that Men of great Learning make uſe of ſuch Flattery; which renders it ſomething ſurprizing that Men of ſuch profound Knowledge ſhould ſo much condeſend to the Faſhion of Court, as to render themſelves reproachable in the Eyes of the Wiſe and Diſcreet; ſuch fulſome Compliments is the very Reaſon we have Miſan-

thropes among us; were we only to make uſe of neat Politeneſs, we ſhould have none of them among us. As I ſaid before true Politeneſs is a Virtue, I ſhall give you my Inſtructions how you may obtain it: In the firſt Place make Uſe of no Compliments but what are real and neceſſary; if thy Friend is deſerving of Praiſe you ought not to extol his Merit more than he is really deſerving; if you think proper to praiſe him to his Face, do it with Sincerity, that he may not have Reaſon to ſuſpect you of Flattery, which would turn his Love towards you into Hatred; if he be a ſenſible Man he will deteſt you for it; therefore if you only intend to oblige him, praiſe him no more than he is worthy of. To compliment a wiſe Man on thoſe Perfections that he knows he hath not, is a plain Way of telling him of thoſe Things that he is deficient in. You will then appear in your true Colours; in a light that all thoſe who are guilty of Flattery ought to do. This Sort of flattering is, beyond all doubt, Lying with an Intent to deceive your Friend; it cannot be with any other Deſign than to buoy him up in thoſe Things which are entirely falſe; viz. was you to tell a Fop he was handſome, genteel, and polite, he would believe you; his Belief would prove him a Fool, and you a falſe deceiving Man.

II. *Of Civility.*

Civility in Man, is a ſweet obliging Diſpoſition, whereby he ſhews to his Friend, or any one elſe his Eſteem; this is his external Method of ſhewing his Humanity; this is done by ſhewing his Friend ſome Marks of his Benevolence and Reſpect towards him: Every Country hath different Ways of diſtinguiſhing their Civility, but you muſt learn that of your own: To be civil is no more than your Duty to all Men, it is neceſſary then for you to have Civility. You ſee Maſter *Goodman* is eſteemed for his Civility; he is courteous and kind, he is an Example to all the young Gentlemen of the ſame School, he is beloved by his Maſter, and all his School Fellows, they all admire him for it; you cannot want any Thing that is in his Power to let you have, but he gives it you without a Word; he is obliging to all Strangers, as well as to his Acquaintance; if one of his School Fellows ſhould want any Thing to be done, he doth it with ſo much good Nature and Eaſe, that every one muſt like him. Every one that he meets, or ſpeaks to, partakes of his Civility, either by a Bow or Smile, or ſome kind Action or other. Therefore learn Civility.

III. *Of Compliance.*

Compliance is an honourable Diſpoſition of the Mind where it is truly united in an humane Heart; happy is that Man who hath it in his Poſſeſſion; he is ſure to be reſpected and eſteemed in Company; he condeſcends to oblige others, in never contradicting their Deſires, if honourable and conſiſtent with Reaſon; this Sort of Complaiſance makes him agreeable; he is loved becauſe he is of an eaſy, flexible Temper; his Will ſeems not his own; every Deſire of his Friends would he do, and all that was in his Power, in order that they might be happy. Maſter *Loutes* is of that complaiſant Turn, you cannot look at what you want before he is up and fetches it, before you have Time to aſk; he doth it with ſo much good Nature, with ſuch Eaſe, that you would imagine that he was upon ſome peculiar Buſineſs of his own, and all the Time he is entirely ſtudying in what he may pleaſe you; ſo ſweet is the Diſpoſition of Maſter *Loutes*, there is not one Day paſſes but he diſtinguiſheth himſelf by his Complaiſance and ſweet Temper.

IV. *Of Reſpect.*

BY this you are to underſtand that there is Reſpect due to all Mankind: The three principal Points are theſe, Honour, Regard, and Eſteem. Honour is due to thy Father and Mother, to Kings, Queens, Dukes, Lords, &c. Honour your Father and Mother, they are your Parents; the King, Queen, Dukes, Lords, &c. are your Superiors in Point of Birth and Fortune. Eſteem is due to your Friends and Relations, and Regard you ought to have in all your Actions that you break not the Bonds of Decency. When you are in Company pay a ſtrict Regard to what is ſaid to you; but I ſhall treat of Reſpect in the ſecond Part, as it comes in Turn.

End of the FIRST PART.

THE YOUNG GENTLEMAN's AND LADY's POLITE TUTOR.

PART II.

THE

YOUNG GENTLEMAN'S

AND

LADY'S

POLITE TUTOR.

PART II.

THE

Young *Gentleman*'s and *Lady*'s

POLITE TUTOR.

PART II.

CHAP I.

IN my Preliminary Diſcourſe I have fully treated on the Duties neceſſary to adorn and beautify thy internal Parts, and to keep thy Body out of the Jaws of Deſtruction. The following Subjects are chiefly on the external Duties, or Behaviour, which will be required of you hereafter; they are neceſſary Accompliſhments, which you muſt be poſſeſſed of, before you can properly be a Mem-

a Member of Society, a dutiful Son, a loving Brother, or a real Friend; therefore as you ſee the real Uſe of what I am going to treat hereafter, I hope you will make yourſelf well acquainted with them. Ingraft them in thine Heart, then will you anſwer the Deſign of your Creator, who made you to be an uſeful Being to thy Brother Members here on Earth. Your future Happineſs depends upon your Actions here; if your Actions are good, then will your Happineſs be great; if they are bad, then will it be ſmall; therefore watch every Moment that ye let not the very Moment ſlip in which thou mighteſt have been ſaved.

ARTICLE I.

Of Behaviour to God.

I firſt informed you in my Preliminary Diſcourſe that it was your Duty to love God, and out of Gratitude towards him to honour and obey his Commandments: I ſhall here give you ſuch Inſtructions as will enable you, with proper Attention, to behave decently before the Eyes of your Creator, that is, in ſuch a Manner as will be acceptable to him: To behave decently in your Actions, ſuch as walking, ſtanding, ſitting, kneeling, ſpeaking, thy Looks alſo ſhould be governed in ſuch a Manner as to ſympathize

thize with thy Soul. When you have made yourſelf Maſter of the following Inſtructions you will be capable of joining your Actions to your Soul, and thy Soul will be filled with the true Love of God; then will commence your Happineſs; you will merit God's Love, and he will give it thee, he will bleſs thee, and thy Days will be Days of Joy.

II. *Of Behaviour to God at Home.*

You are to repeat daily ſuch Prayers as ſhall be taught you by your Father, Mother, Maſters, Governeſſes, or Tutors, both Morning and Night, and at ſuch Times as they ſhall teach you to do. It is alſo your Duty to baniſh from your Heart all Vices, ſuch as Pride, Vanity, Conceit, Flattery, Hatred, Envy, and Malice; and it is alſo your Duty to behave with Civility towards all Mankind, for if you behave ill to Man ſo you do to God; he made Man, he loves him; therefore if you behave well to one, you muſt to the other alſo. In order to make your Behaviour agreeable to God, you muſt endeavour to obtain the following Virtues; Piety, Wiſdom, Prudence, Fortitude, Juſtice, Temperance, Love, Friendſhip, Humanity: Theſe are the Virtues which will enable you to behave in ſuch a Manner as will be acceptable to the Lord your Maker:

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you will have it in your Power to ſerve God and to fulfil the Deſign for which you was made. Your Wiſdom will dictate to you a Behaviour that is becoming towards God, for, know ye, that he made you, and your Life is in his Hands, either to take it away or let it remain with you, your Life is at his Diſpoſal, then how dare you behave refractory before the Eyes of your Maker, who can deſtroy your Frame in a Moment? Forbear then to be refractory, ſince you have not yourſelf at your own Diſpoſal; let your Actions be juſt, and ſuch as they are commanded of God to be; all the Day long be free from obſcene Diſcourſe, as alſo from Obſcenity in your Actions; let your Thoughts be void of Evil; be employed from the Riſing of the Sun till the going down of the ſame. God made you to be induſtrious, and ſaid at the Fall of Man, "Thou ſhalt earn thy Bread by the Sweat of thy Brow."

By this Law, which God gave unto Man, he forbids us to be idle; therefore be dutiful and induſtrious. God gave unto you Life, therefore it is your Duty to make good uſe of it; for know you, your Life is but ſhort, therefore improve every Moment that ye merit not his Diſpleaſure.

CHAP. II.

Of Behaviour at Church.

Q. IN what Manner ſhould I behave at Church?

A. As followeth; know ye that the Church is conſecrated unto God, therefore it is holy Ground; walk diſcreetly towards it; let the Sight of the Church be a Pleaſure to you, not a Pain; go with a mild eaſy Mind, do not ſeem as though you was going to ſome Place of Puniſhment, or as though you was going there to play, or going to ſhew a new Suit of Cloaths, or any other fine whimſical Thing; that is not a proper Place to ſhew ſuch Baubles in: No, it is quite the Reverſe; it is a Place for you and every one to beg Forgiveneſs of their Sins, to make an Attonement to God for his Bleſſings, which he from Day to Day diſtributes amongſt us.

Q. If there is any Company with me how ſhould I behave?

A. Thus:—If there ſhould happen to be a Gate before you come to the Church, it is your Duty, if there are no Servants, to go and open it, taking off your Hat at the ſame Time in your left Hand; when they

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are gone through put on your Hat, then walk decently to the Church before them; open the Door if it ſhould happen to be ſhut; take off your Hat, walk with Decency to the Pew Door, open it, let your Parents or Company go in firſt and take their Places, then enter and ſhut the Door; thus done, take your Place; when you have taken your Place, kneel down and ſay ſuch Prayers as ſhall be taught you by your Parents or Tutors for that Purpoſe; if you have ſaid your Prayers over ſooner than your Parents or the Company who are in the Pew, do not riſe 'till ſuch Time as they riſe, if you do you will diſturb them in their Devotion; it is proper while you ſay the above Prayers to cover your Face with your Hat or Fan; this being done, riſe, bow, or curtſie, to all you owe reſpect to, viz. your Father, Mother, Brothers, Siſters, Maſters, Governeſſes, Tutors, and to all your Acquaintance who are near you, then ſit quietly down, free from Pain or Affectation; let your Looks teſtify to thoſe who look upon you, that it is a Pleaſure to you to be in Church, and not a Pain; play not with your Hat or any Thing elſe, do not ſtare and look about you, but let your Thoughts be on your Duty; if you look about you, People will cenſure you of ill, and, indeed, not without Reaſon; you cannot be thinking on your Duty as you ought to do, and at the ſame

Time

Time looking about you; in the firſt Place it is a Sin, and in the next Place it is rude; ſuch Rudeneſs always ought to have Correction, and I make not the leaſt Doubt but you will be corrected for it when you return home. But, my dear Pupil, you ſee the ill Effects of behaving rude in Church, therefore I hope you will ſtrive to avoid it.

ARTICLE I.

My little Ladies, I will here give you friendly Advice, I hope you will not take it amiſs, as I think it is my Duty ſo to do, in every Thing that lies in my Power.

When you are ſeated in your Place do not get up again 'till Service is begun; then riſe, place your Eyes on your Prayer Book, and there keep them till ſuch Time that Part of the Service is over; if you, on the contrary, get up and look about you, or through your Fan, at any one, you will be guilty of a Breach of that Modeſty which is peculiar to your Sex, or ought to be.

S. Yes, Sir, I do not diſpute your Judgment, but I have ſeen my Mamma, and Lady *Mears* do ſo.

M. Something extraordinary might happen; very poſſibly your Mamma could not ſee for the Sun, that might be the Cauſe of it; and Lady *Mears* is always laughing, ſhe being ſenſible of the Crime, though ſhe has not

Prudence enough to avoid it, therefore ſhe is aſhamed to ſhew her Face.

S. Yes, Sir, my Mamma hath done it, that ſhe might look at L—y *G*——*d*'s ſilk Gown, ſhe hath bid me do ſo too; ſhe bought me and herſelf a Fan each, with Holes in the Mounts on Purpoſe; ſhe can tell all, or moſt of all, the Ladies Dreſſes that are in Church; there is not a Stranger but what ſhe knows who they are with, and what they had on, who ſuch and ſuch Gentlemen looked at.

M. But, my little Lady, you may be miſtaken, this Notice ſhe may take when the Service is over.

S. No, Sir, my Mamma bid me obſerve laſt Sunday, in the middle of the Sermon, the Parſon's Diamond Ring, and his white Hand.

M. Miſs, I will allow that you might underſtand your Mamma as ſuch, but I am inclined to think that you are under a Miſtake; ſhe might tell you to mind the Parſon, and not play with your Hand and Ring, for I am of an Opinion your Mamma is of a more ſedate Turn, or ought to be, after being the Mother of ten Children, ſo I hope you are under a Miſtake; but, my dear Child, do not think I doubt your Veracity, only you might miſtake the Thing; your Mamma muſt know that this is the Place to ſerve God in, that is, to worſhip him,

him, to give him Praiſe, and to return him Thanks for all the Bleſſings which we receive at his Hands from Day to Day. Before we come to this holy Place we ought to baniſh from our Hearts all Kind of Pride, as alſo Envy, Hatred, and Malice, and to forgive all People thoſe Treſpaſſes which they have committed againſt us; we ought to purge our Souls from all Kinds of Vice and Folly, ſo that we might go without any Kind of Fear to the Houſe of God, and this is what every one ought to do. I will return to your Behaviour. All the Time of Service, if you do not know when to riſe, and when to kneel, and when to ſit down, you ſhould obſerve others; when they riſe, and when they kneel, and when they ſit down, you muſt do the ſame, and at no other Time; you muſt ſit upright, and kneel upright, and ſtand upright; if you do not, it will ſhew as though you was idle, and indolent in your Prayers; you muſt not try to repeat the Service aloud unleſs you are perfect in it, nor muſt you read the Pſalms aloud if you are not perfect in them; but I would adviſe you never to read aloud, unleſs you are bid by your Tutors, but always read in a ſoft and ſober Manner; if you read aloud with the Parſon you will diſturb thoſe who ſit by you. You are forbid by the Laws of Reaſon and Prudence to ſpeak to any one during the Time of Service, unleſs ſomething ſhould happen to oblige you

you to do it; keep your Eyes modeſtly fixed on the Miniſter, or your Book; you muſt baniſh from you all Thoughts but thoſe which tend to Goodneſs: You are to pay great Attention to the Text, for that ſerves as, and is the Baſis and Foundation of the Sermon; it is the Key to what follows.

Liſten to the Words of the Sermon, for they will explain to you thoſe Things which you may not underſtand, although you may have read the very ſame Words; you may inform yourſelf, by ſuch Attention, in every Thing you could deſire. The Reaſon why Sermons are preached is to excite you to Virtue, and the Love of God; therefore, ye young Children, receive the Words of the Lord and improve, for an idle Youth will load thy Soul on Earth with every Misfortune, and after Death with Pain everlaſting.

There can be no greater Pleaſure to a good Father or Mother than that of hearing you repeat the Subſtance of a Sermon, and the Text alſo; it will add Honour to you, and the Praiſe of every good well diſpoſed Perſon.

When the Sermon is over you muſt kneel down and ſay ſuch Prayers as have been taught you for that Purpoſe.

You are to riſe when your Father, Mother, or Tutors do, who are in the Pew with you, and not till they do: When you

riſe

riſe bow to all you did before, and to your Acquaintance that you ſee in going out of the Church.

When your Father, Mother, Maſter, or Governeſs think proper to go, then open the Pew Door with your Left Hand, taking your Hat or Fan in your Right; ſtand ſtill 'till they are gone out, then ſhut the Door, and walk decently out as you did in coming in.

CHAP. III.

Of Duty or Behaviour to Parents.

I Have informed you, in a former Chapter, of your Duty and Behaviour to God, I ſhall now give you Inſtructions relating to your Duty or Behaviour to your Parents.—Know you, that after you have paid to your Creator thoſe Ceremonies that may render you agreeable unto him, next it is due to your Parents; it was by their Means that you have an Inheritance in this World, therefore you are commanded by God to honour and obey your Parents; therefore that you may inform yourſelf, I will repeat to you ſuch Behaviour as will make you at once agreeable to your Parents.

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In the Morning, after you have got up and dreſſed yourſelf, and finiſhed your Duty to God (that is your Prayers) then waſh yourſelf, comb your Hair, and do all thoſe Things that are uſual for you to do, before you go down Stairs; then go down, when you ſee your Parents bow to them, after you have bowed to them, enquire after their Health, in theſe or the like Words, — how do you do, Sir? or, Papa, I hope you are well? I hope you have had a good Night's Repoſe. In the ſame Manner you muſt ſalute your Mamma,—Mamma, or Madam, I hope you are well? or, I hope you have had a good Night's Reſt? or, I hope I ſee you well?

ARTICLE I.

Thus having genteely aſked your Parents how they do, in the above Manner, then will your Papa or Mamma bid you ſit down, if they think proper; if it is uſual for you to ſit in the Room till Breakfaſt, it is neceſſary you ſhould have ſomething to do, it is not proper you ſhould indulge yourſelf, or be indulged in Idleneſs, for by that Indulgence Idleneſs will become habitual to you, and for want of proper Employment you cannot avoid being guilty of thoſe Offences which are always the Fruits of Idleneſs; to avoid thoſe Offences be always employed, unleſs

unleſs your Papa or Mamma deſires you to ſit ſtill, that is, without Employment, 'till Breakfaſt.

When Breakfaſt is ready, take what your Parents think proper to give you, and with that be contented; never ſay I will have this, I will have that; ſhould you ſay ſo, you may depend upon it your Parents will not let you have it; it is the Behaviour of rude Children, and therefore you ought to be corrected, inſtead of being indulged: But, on the other Hand, ſhould you ſay, if you pleaſe, Mamma, or Papa, if they think it is proper for you they will give it you; then bow, and let your Countenance ſhew that you are ſenſible of their Indulgence.

When you have done Breakfaſt, get up, thank them for your good Breakfaſt, and retire; if you are to go to School, make yourſelf ready, then acquaint your Parents with it; it is rude to go out of the Houſe without your Papa or Mamma's knowing of your going; you ſhould always bow when your Parents firſt ſpeak to you; you muſt bow when you come into the Room, as alſo when you go out of it; let this be your conſtant Rule, and by theſe Means you will find this Kind of Behaviour will become familiar and eaſy to you.

When you come from School, knock at the Door once or twice, but not too loud, that is impertinent of you or any one elſe:

When the Door is opened go in; before you go into the Room where your Parents are, enquire of the Servant who is with them, if any one ſhould be with them, do not go in until ſuch Time you have ſent the Servant in, at their firſt Opportunity, to inform your Parents you are come from School; then, if they think proper that you ſhould come in, they will bid the Servant tell you to come in, and if they ſhould think proper that you ſhould not come in, it will ſatisfy them that you are ſafe. When you receive Orders to go into the Room where your Parents are, bow, ſtand ſtill 'till ſuch Time they bid you ſit down, or inform you what is their Pleaſure with you; when you make your Anſwer, do it in theſe or the like Words, yes, Papa; or, no, Sir; yes, Mamma, or, no, Madam: When your Parents have done ſpeaking to you, bow; if you are to go out of the Room, firſt open the Door, then turn and bow; if you are to ſit down, ſit in the Place they bid you, ſit ſtill, upright, and ſilent; look not at any one that is in the Room, that is at any one particular Perſon, ſo as to ſtare or ogle at them, if you do, you will be guilty of ill Manners, it will give them Reaſon to think ſomething is the Matter with them that makes you ſtare ſo. You are never to ſpeak to any one in the Room unleſs they ſpeak to you firſt, and then it is your Duty to ſpeak in a ſoft and

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eaſy Manner, and begin with, Sir, or, Madam, and before you ſpeak get up, ſtand upright, free from Action; let your Eyes be on the Perſon that ſpeaks to you, when they have done ſpeaking with you then bow and ſit down; play not with any Thing about you, viz. Buttons, Handkerchief, and the like; put not your Fingers in your Mouth, bite not your Nails, make no Faces, ſuch as winking and blinking with your Eyes, drawing your Mouth into various Forms, ſmacking your Lips, Grinning, &c. make no Noiſe with your Feet, but ſit upright; pay great Attention to what is ſaid by the Company; put not your Hands in your Pockets; turn your Toes out, lay not one Leg over the other; if you are full of Action it is a convincing Proof of your Inattention to what is ſaid by your Farher, or Mother, or Company.

It is your Duty to obſerve what your Father or Mother ſays to you, and to obey them; if they give you Liberty to go to play, and ſet a Time when you ſhall return, obſerve that, and come home as nigh as you can to it. If your Father ſhould chaſtiſe you for a Fault, it is your Duty to bear it with Pleaſure, rather than Reſentment; it is for your Good that he corrects you; he is ſenſible of your Fault, and knows, that if you are let alone, and ſuffered to repeat the ſame Fault, it will in Time become your Ruin; it will be the Cauſe of your ſuffering

ten Times as much as your Father would have inflicted upon you. I hope you will do all that is in your Power to avoid every Thing that may appear to you wrong, for there is a great Pleaſure in doing that which is right, which none but they who do it know.

There is not any one Thing that becomes a young Gentlemen or Lady more than Obedience to their Parents; therefore never refuſe to do what they order you to do; you may be ſure whatever they order you to do is right, therefore do it with good-will, and let your Face ſhew it with a ſweet good-natured Smile: In the next Place you are never to ſay, I will have ſuch a Thing, or, I will not have ſuch a Thing; no, if you do you may depend that your Parents will not give it you; always be thankful for what they give you, and never grumble.

If any Stranger comes into the Room, riſe; and, when your Parents have paid their Compliments, it is your Duty to bow, and go to the Door, then turn and bow and go out, if your Parents do not bid you ſtay in the Room: It may ſo happen that your Parents may be buſy in Converſation, and may not think to bid you go out, therefore it will ſhew great Senſibility in you to retire.

Never introduce into the Room, where your Parents are, any of your Play-fellows, without you have before aſked your Parents Leave;

Leave; then, if they have given you Leave, do it; take Care to behave well, make no Noiſe; always behave with Civility towards your Play-fellows, that will make them love you; ſuffer not any of your Play-fellows to make a Noiſe to diſturb your Parents, without informing them that ſuch Behaviour your Parents do not like, and, if they continue, it will gain you Anger.

If you want a Favour to be granted from your Parents, never aſk them in a Hurry or Haſte; wait with Patience 'till they grant it you; then bow or curt'ſie, as you have been taught before to do. When the Time comes, that you are uſed to go to Bed, get up and bow, taking your Leave of your Papa firſt, then your Mamma, in ſuch a Manner as you have been taught before; and retire, ſaying theſe Words, Papa, or Mamma, or, Sir, or Madam, I wiſh you a good Night's Reſt; then bow to them both, and if there is any Company bow to them all, and retire to Bed.

CHAP. IV.

Of Behaviour to Brothers and Sisters.

I Shall now proceed to give you ſome ſmall Rules of Behaviour towards your Brothers and Siſters, that you may thereby be happy with each other. Ye are all Children of one Father and of one Mother, you are united together by the Laws of Nature to love one another, as being Children of the ſame Parents, therefore you are to behave in a humane Manner to each other. Love your Brothers and Siſters and they will love you; but if you hate them you cannot think they will return Love for your Hatred; there is only this little Difference betwixt you, viz. if your Brother is your Elder, he hath a Right to chuſe firſt, and to ſit nearer the Head of the Table than you; you muſt allow him that Right as being your Elder, ſo every one of you ſhould obſerve the ſame Rule to each other, not but you are all Fleſh and Blood alike, and of one Father and of one Mother; and ſhould you not, it is your Duty to comply with it as it is a Rule; your Non-compliance would be of no Signification; it is a Rule, not only

only with Children, being of one Father, but the Elder, in all Company, takes Place of the Junior, if Titles do not interfere.—Should Titles interfere, then you take your Places according to your Birth, and you will frequently ſee young Boys take Place of their Elders: Notwithſtanding you have a Right to chuſe firſt, to ſit next the Head of the Table, you are not to hector or domineer over them, no, you ſhould love them, and very frequently give them the Liberty of chooſing firſt; then will you gain their Love, and will be a Means to render yourſelf happy and them alſo: Therefore love your Brothers and Siſters, oblige each other, ſtudy each other's Peace and Pleaſure; then you will be a Bleſſing to your Parents.

CHAP. V.

Of Behaviour to Servants.

YOUR Behaviour towards Servants is, to behave to them with Civility, but avoid Familiarities; if you make too familiar with them, they will take Advantage of that Kind of Behaviour: nevertheleſs you are not allowed to ſpeak haughtily to them,

as though they were not your Fellow-Creatures; they are of the ſame Creation as you, the ſame Creator made them and you; they have as great a Claim to God's Bleſſings as you, only you have more Money than they, therefore you ſhould pity them, rather than tyrannize over them. Always behave with Genteelneſs towards them, the pooreſt and moſt miſerable Creatures are Men as well as you, and may have as much, if not more Merit than you; but if you have not that Chriſtian Charity to love them as being the Image of God, and to acknowledge them to be your Brothers, as being all of one Father, and having all one Redeemer, and for having this Advantage above you, viz. *Jeſus Chriſt*, to ſanctify Poverty, made Choice of that Condition before your's; therefore of the two the poor Man has the greateſt Bleſſing. But for your own Intereſt it is your Duty to behave with Civility towards them, for if you are void of Civility every one will ſhun you, every Body will deſpiſe you, no one will pay you Reſpect out of real Eſteem, only to comply with Cuſtom, and to ſhun themſelves from your Oppreſſion. But, on the other Hand, Civility will make thee loved, thy Life will be as ſweet as Honey unto thee; therefore tread in the Steps of Civility, O my Son! that thy Days may be happy, and thy Death lamented.

To

To conclude.—Whenever you ſpeak to your Servants which attend you, do it thus, if you pleaſe *Betty*, or *John*; or, pray *Betty*, or *John*, do ſo, or ſo, and when they have done it thank them; this will gain their Love: Should they not do it, then tell your Papa, and he will chaſtiſe them for their Non-performance.

CHAP. VI.

Of Behaviour to Maſters and Governeſſes.

YOUR Maſters, or Maſter, Governeſſes or Governeſs, are Perſons that your Father has thought proper to put you under, to inſtruct you in all the different Branches of Education proper in your own Sphere to conduct you through Life: Therefore meet your Teachers with Submiſſion; whenever they ſpeak let your Ears be attentive to their Words, receive what they ſay with Good-Nature; whenever they ſay any Thing that you at firſt think croſs, recollect within yourſelf it is for your Good, and although you may not be ſenſible of your Fault, nevertheleſs it is one, you may be ſure, or they would not have ſpoke to you thus: It is for your Improvement they chaſtiſe you, to

make you appear like other Perſons who have gone through the ſame Diſcipline, which you are to go through before you arrive to the ſame Perfection. Whenever your Maſter or Governeſs ſpeaks to you, it is your Duty to get up and bow or curt'ſey to them, and to ſtand ſtill, 'till ſuch Time it is their Pleaſure to bid you ſit down, then bow, or curt'ſey, and ſit down. Never let them bid you do any Thing twice, but do it that Moment with Pleaſure and Good-will.

Put every Thing in Practice that your Teachers ſhall order you to do, and by that Means you will improve in your Learning, your Morals will be good, you will obtain a juſt Knowledge of yourſelf, as alſo the Love and Good-will of your Maſter or Governeſs; you will alſo receive a great Pleaſure in it yourſelf, and your Father will love and admire you for it. The good Advantages ariſing from ſuch Compliance, can only appear by Experience, as they are too copious for this Work. Therefore I adviſe you to become acquainted with them by Experience, as I ſhall only add that you would be an Example to the Reſt of your School-fellows.

Now to gain all theſe Advantages what young Gentleman or Lady is there that would not obſerve the Maſter's Rules and Orders? None. Now, on the other Hand, you would be every Day in Diſgrace at School,

School, your Maſter would puniſh you for your Diſobedience, and every Day you would Experience the Diſadvantage of your Non-compliance. Your Maſter would chaſtiſe you at School, your Father at Home, and your School-Fellows deſpiſe you at all Times.

Let the following Example deter you from being idle and impertinent to your Teachers.

Maſter *Brutious* was a young Gentleman about 14 Years of Age, he had a Father who never denied him any Thing which he had in his Power to grant; but Maſter *Brutious* growing very head-ſtrong and unruly, his Father was adviſed by his Friends to ſend him to School, to which Advice he agreed, and accordingly every Thing was got in Readineſs; and, out of Complaiſance to Maſter *Brutious*, as well as to make going to School the more agreeable to him, he was conſulted, out of ſuch and ſuch Schools which he ſhould like to go to. He, after ſome Time agreed to go to Mr. *Lucaſtor*'s Boarding School, which was diſtant from his Father's Houſe ten Miles; every Thing was got ready, and the Day appointed; when the Day appointed came, after an Hour or two's crying, the Father and Son proceeded on their Journey; in the Space of two Hour's Riding they came to the School, and no one ſo ready as the Maſter to wait

on them: The Father and Son diſmounted, and the Maſter introduced them in: after they had ſat down ſome Time, and the Father had given his Son all the Encouragement that was poſſible for a tender Father to do, and had given the Maſter to underſtand that his Son was never from Home before, and his Mamma, who was very fond of him when living, never ſuffered any one to correct him, therefore he made not the leaſt Doubt but he would make ſome Allowance for his Son; but now he ſhould put him under his Care, as he knew beſt when to correct, and when to praiſe; therefore as he had thought proper to put his Son under his Care, he would leave it ſolely to his ſuperior Judgment, to chaſtiſe or indulge as he ſhould think proper. This the Son heard, and the Father ſaid, Now Son you hear that I have given all Power over to your Maſter, and therefore I hope you will merit his Praiſe, and be a good Boy. The Charge being ended, after ſome Time they parted; the Father returned home, and the Son went into the School. The Maſter, being a very prudent Man, thought proper to indulge him, after he had ſeen the School, with a Walk; accordingly he gave Orders for one of the other Boarders to go with him to ſee the Town, which was but Half a Mile from the School; they went accordingly, and returned juſt before Night: This

the

the Maſter did in order to amuſe him and make him eaſy.

He had not been at School more than one Month before he had got to ſuch a Pitch of Rudeneſs, that when his Maſter bid him to do ſo and ſo, he would not do it; and when his Maſter threatened him, he would look and laugh at him: The Maſter tried all that was in his Power to make him conformable to the Rules of the School, but in vain; his Good-nature was applied to a wrong Perſon. It was now Time to take ſome other Method; and accordingly one Morning, when the School was full of Boys, he calls Maſter *Brutious* up; Maſter *Brutious* was never ready to obey, but, after ſome Time, he thought proper to go up to his Maſter, who ſpoke to him thus; now, Maſter *Brutious*, if you will promiſe, from this Time forward, to mend your Manners, I will forgive you all your paſt Offences that you have been guilty of; if not, you ſhall be flogged this Morning before all the Boys, to your Shame. Inſtead of obeying what his Maſter ſaid, he looked another Way, and when his Maſter told him he would flog him he laught out-right. This the Maſter thought was deſerving of Puniſhment, and immediately flogged him; but this, though repeated, was of no Effect. The firſt Opportunity he run home, his Father brought him back again, and had him ſeverely flogged;

flogged; but all was of no uſe, he ſtill continued to be idle and impertinent; but the prudent Behaviour of his Father, in not ſuffering him to come home, obliged him to ſtay at School during the Winter; in which Time the Maſter tried all that was in his Power to reform him, but all his Efforts were in vain. Here you may form an Idea of the Trouble and Uneaſineſs which he gave his Father and his Maſter.

Now you are to underſtand, that he had formed an Intimacy with the Servant during his Stay at School; having both a Turn for Idleneſs and Impertinence they agreed very well together; thus both agreed to run away, but, for want of Money, and the Weather being cold, prevented them putting their Deſigns into Execution; but the Devil, who is always ready to aſſiſt the wicked, put it into their Heads to rob their Maſter's Deſk, which he very frequently put Money into; ſometimes there was to the amount of five or ten Pounds. It ſo happened, that on Monday *March* the 4th, about ſix o'Clock in the Afternoon, unfortunate as it was, the Maſter was engaged with Company, which prevented him going himſelf to lock his Deſk, but ſent his Man to lock it, as he had done ſeveral Times before. The Devil, who is always ready to attack wherever he ſees a Breach in our Fortitude, buoyed him up with a Thought that he might then put his

his Deſigns into Execution without any Danger to himſelf, as there was ſuch a fine Opportunity to rob it: Accordingly he did, and took out of the Deſk ten Pounds; he then locked the Deſk, and gave the Keys to his Maſter. He immediately went to Maſter *Brutious*, who was up Stairs in his Room, told him of his Succeſs, and then gave him to underſtand, that they had not any Thing to do but to ſecure their Eſcape, which they did about twelve o'Clock that Night, by the Help of a Ladder, which they had procured for that Purpoſe. Thus when they had made their Eſcape, and got clear of the Houſe, they, to make their Eſcape the more expeditious and ſafe, and to avoid being betrayed, agreed to take the firſt Horſe they came to, and accordingly about two o'Clock that Morning they had an Opportunity; but having no Halter, they were obliged to get that, or ſomething elſe, which they ſoon did, as there was a Houſe not far from the Place where the Horſe was; they came to the Houſe, and ſoon found the Stable out, and a Bridle and Saddle alſo, which they thought was very fortunate for them; they quickly returned to the Horſe, ſaddled and bridled him, and then ſet off with all Haſte, to where they knew not, nor did they care, ſo as they were ſafe from Juſtice.

Now

Now I will return to their Maſter, Father, and School-fellows. In the Morning the Maſter was ſoon informed that Maſter *Brutious* and his Servant were gone off together; he was very much aſtoniſhed, he ſent to his Papa to inform him that his Son and Man were run away from School, and he had ſent not only to inform him of it, but in Hopes to find them there; as the Servant and his Son were both miſſing, he imagined they were both together, therefore he was in Hopes to hear of them both very ſoon again. A labouring Man who had done ſome Work for the Maſter the Day before, came to be paid in the Morning, as the Maſter was out when he had done his Work the Night before; the Maſter not having Money enough to pay him, went to his Deſk, to take ſome out, in order to pay him, but how aſtoniſhed and amazed was he for a while, but he ſoon recovered himſelf, and ſaid to his Scholars, you ſee, young Men, what it is to be undutiful to your Fathers and Maſters, young as he is he hath done that which is deſerving of Death; but this is always the Caſe with undutiful Boys who mind Play more than School, and diſobey their Parents and Maſters; they always come to Ruin and Deſtruction, and all good People deſpiſe them; no good Boys will keep them Company. Let this be an Example to you, and to all who may hear of

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it hereafter, leſt by their undutifulneſs they become like unto theſe two young Boys, one fourteen Years of Age, and the other ſeventeen.

Now let us return to the Father and Maſter.—The Father ſoon came to the Maſter, who informed him that his Son was gone off with his own Servant, and that they had robbed his Deſk of ten Pounds. The Father was not ſo much ſurprized as any one would have imagined him to be; he well knew that ſuch Proceedings could not be productive of any good; Boys ſo inclined muſt come to Ruin and Deſtruction: If they will not obey their Maſters and Fathers they muſt come to Ruin; for if they run counter to the Rules and Orders of their Fathers and Maſters, it is a plain Proof of their Wickedneſs, Idleneſs, and Diſobedience; their Fathers will forſake them, and their Maſters will deſpiſe them.

Now I will return to the young Villains; but Time will not let me relate to you all their Tranſactions, neither would this Book, though ten Times as large, contain them: I ſhall only mention to you a few of them, viz. they travelled ſix Weeks before they thought themſelves ſecure from the Hands of Juſtice; they ſold their Horſe after the firſt Week's Journey; they changed their Names, to prevent being found out; before their Money was gone they inliſted into a

Gang

Gang of Thieves; they were put into ſeveral Gaols; they were ſoon tranſported for ſeven Years, for Houſe-breaking, but ſoon found Means to return; nevertheleſs they were ſoon put into Gaol again, for divers other Robberies, and were tranſported a ſecond Time for fourteen Years; but they found Means to return, and after the Space of eight Years Reign they were found guilty of Murder, and condemned; after they were condemned they confeſſed ſeven other Murders which they had committed. They were both executed the 6th Day of *October*, 1749, and their Bodies hanged in Chains.

Now, my young Gentleman, I will give you ſuch Advice which, if followed, will make you happy. You have had an Example that is quite ſufficient to deter you from being naughty and idle; whenever you find your Inclinations bending that Way think on the poor unfortunate Maſter *Brutious*. Receive with Pleaſure whatever your Maſter ſays to you, and think when your Maſter or Father chides you that you are in the wrong; it is their Duty to chide you, and you are to acknowledge their Goodneſs towards you, by doing every Thing they bid you to do. There is no Pleaſure for you unleſs you are dutiful, for good Fathers and good Maſters will always puniſh the unruly and wicked Boys, and it is for their good, and not for the Maſter's in particular.

For

For what can any Boy or Girl think the Maſter or Governeſs gets by their being genteel or good Scholars, they only get the Credit of making them good Scholars, and ſometimes not that, for it may ſo happen that they may go and never ſee them more; they have indeed the Pleaſure of ſeeing them genteel, good Scholars, polite in Addreſs, and theſe Pleaſures only laſt for one Year or two. But, on the other Hand, a dutiful young Gentleman or Lady reaps an everlaſting Good from it; their Dutifulneſs renders them beloved by their Fathers, Maſters, Governeſſes, and School-fellows, and every one; they become uſeful Members to Society, and have a juſt Knowledge of their Duty to God; this it is which renders them happy upon Earth and hereafter. Therefore to be happy and beloved you muſt honour your Maſters and Teachers, receive every one of their Rules and Orders with Pleaſure, their Correction with an Heart full of Gratitude, and let your conſtant Endeavours be to merit their Love and Praiſe. Your Teachers are Perſons who have ſeen the World, they have been brought up in the Branches they teach you, they know what is moſt proper for you; what they teach you is their conſtant Study; it is they who enable you to make the Paſſage through Life eaſy; therefore love them, honour them, and obey them.

CHAP. VII.

Of Behaviour to Superiors.

IN order that you may have a full View of thoſe who are your Superiors, I will here inform you of all the different Stiles and Titles of Note made uſe of in this Kingdom, that you may know who are your Superiors in Point of Birth or Title; as alſo of thoſe who enjoy Places that give them Titles, that you may not be at a Loſs how to addreſs them in a proper Manner.

To the Royal Family.

If you are to ſpeak to the King, Sire, or, may it pleaſe your Majeſty.

To the Prince of Wales, Sir, or, may it pleaſe your Royal Highneſs.

In the ſame Way to the reſt of the Royal Family, altering the Addreſs according to the different Ranks and Degrees of Dignity.

To the Nobility.

If you are to ſpeak to a Duke, my Lord Duke, or, may it pleaſe your Grace, or, your Grace.

To

To a Marquis, my Lord Marquis, your Lordſhip.

To an Earl, my Lord, your Lordſhip.

To a Viſcount, my Lord, your Lordſhip.

To a Lord, my Lord, your Lordſhip.

Every Lady is addreſſed according to the Rank of her Huſband.

The Sons of Dukes, Marquiſſes, and the eldeſt Sons of Earls, have the Title of Lord, and Right Honourable; and the Title of Lady is given to their Daughters.

The younger Sons of Earls, the Sons of Viſcounts and Barons, are ſtiled Honourable, and all their Daughters Honourable.

The Title of Honourable is likewiſe conferred on ſuch Perſons as have the King's Commiſſion, and upon thoſe Gentlemen who enjoy Places of Truſt and Honour.

To ſpeak to the Clergy.

To an Archbiſhop, my Lord, or, your Grace.

To a Biſhop, my Lord.

To a Dean, or Archdeacon, or Chancellor, or Prebendary, &c.

Reverend Doctor, Mr. Dean, Reverend Sir, *&c.*

To the Officers of his Majeſty's Houſehold.

They are for the moſt Part addreſſed according

cording to their Rank and Quality, though ſometimes agreeable to the Nature of their Office, as, my Lord Steward, my Lord Chamberlain, Mr. Vice Chamberlain, *&c.*

To the Commiſſioners and Officers of the Civil Liſt.

When you ſpeak to the Lord Privy Seal, or Lord Preſident of the Council, or Lord Great Chamberlain, the Earl Marſhal of England, *&c. &c.* my Lord, your Lordſhip.

When you are to ſpeak to one of the Lords Commiſſioners of the Admiralty, or of the Treaſury, or of Trade and Plantations, *&c. &c.* my Lord, your Lordſhip.

If any of the Commiſſioners of the Cuſtoms, Exciſe, Stamp Office, *&c*, be Privy Counſellors, it is uſual to ſtile them Right Honourable, and you addreſs them thus, Sir, your Honour; and if they are not of the Privy Council they are ſtiled Honourable.

To the Soldiers and Navy.

In the Army all Noblemen are ſtiled according to their Rank, and are addreſſed, my Lord, your Lordſhip.

All Colonels are ſtiled Honourable, and are addreſſed, Sir, your Honour.

In the Navy all Admirals are ſtiled Honourable, and Noblemen according to Quality and Office; and all other Officers according to their Rank in the Army.

When

When you ſpeak to Ambaſſadors, Secretaries, and Conſuls.

All Ambaſſadors have the Title of Excellency added to their Quality; and all Plenipotentiaries, foreign Governors, and the Lords Juſtices of Ireland; and are addreſſed thus, Sir, your Excellency.

The Secretary from the Republick of *Venice*, Sir.

To his Majeſty's Conſul at *Smyrna*, Sir.

To Judges and Lawyers.

All Judges, if Privy Counſellors, are ſtiled Right Honourable, and are addreſſed, my Lord, your Lordſhip.

When you are to ſpeak to the Maſter of the Rolls, Sir, your Honour; or to the Chief Juſtice of the King's Bench or Common Pleas, my Lord, your Lordſhip.

When you ſpeak to the Lord Chief Baron, Sir, or, may it pleaſe you, Sir.

To his Majeſty's Attorney, Sollicitor, or Advocate General, Sir.

Every Barriſter is titled Eſquire, and is addreſſed thus, Sir.

To Magiſtrates.

The Lord Mayor of the City of *London* is addreſſed thus, my Lord, your Lordſhip.

All

All Gentlemen in the Commiſſion of the Peace have the Title of Eſquire, and Worſhipful; as have all Sheriffs and Recorders.

The Aldermen and Recorder of *London*, all Mayors of Corporations (except Lord Mayors) are ſtiled Right Worſhipful; and are addreſſed, Sir, your Worſhip.

The Governors of Hoſpitals, Colleges, *&c.* which conſiſt of Magiſtrates, or have any ſuch among them, are ſtiled Right Worſhipful, or Worſhipful, as their Titles allow.

When you ſpeak to Governors under the Crown do it thus; if to the Lord Lieutenant of *Ireland*, my Lord, your Excellency; or to the Governor of any Caſtle, my Lord, your Lordſhip.

It is uſual to call a Baronet and a Knight Honourable, and their Wives Ladies.

To Men of Trade and Profeſſions it is uſual to ſay Sir, or Mr. *M*——.

I have put it in your Power to know who are your Superiors, and how to addreſs every one in a proper Manner, ſo as to command a due Reſpect from them; by proper Application you will have it in your Power ſo to do.

Now I ſhall proceed to explain to you what Behaviour is due to your Superiors. It is your Duty to addreſs every one according to Rank; after you have done that, you

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are to behave in ſuch a Manner as is becoming every one to do; that is, with Humility, and void of Meanneſs.—— When your Superiors ſpeak to you, receive what they have to ſay with Pleaſure; it is Condeſcenſion in them to ſpeak to you, therefore if they condeſcend to ſpeak you can do no leſs than hear what they have to ſay to you: It is your Duty to regard, without Frowning, what they ſay to you, it is in their Power to help you in the World, but I imagine it may be out of your Power to help them, as they are your Superiors in Point of Fortune, and I would have you remember, "Money makes the Mare to go." If they are your Superiors in Point of Fortune, as I have ſaid before, or ſhould they be your Superiors in Age, it is a great Fault to pay no Attention to what the Aged ſay, therefore I hope you will take my Advice; receive what they ſay with Pleaſure, you may depend that Experience has taught them. On the other Hand, Cuſtom has made it a Rule, and, I think, a very good one, that old Age is honourable, and commands Reſpect, therefore it is your Place to behave genteely, and to pay them ſuch Honour as is due to their Age. You may always depend upon it that when old People give you Advice, it is for your Good, and thoſe People, who give you ſuch Advice, are your Friends. Never ſlight what they ſay to you,

take their Advice, and be thankful for it; ſhew, by your Actions, that you receive what they ſay with all the Marks of Pleaſure and Good-will; they doubtleſs intend that you ſhould reap the Advantage of their Experience, and you may lay this down for a Rule, that Experience is moſt commonly bought very dear: And if you have an Opportunity of reaping, in one Day or two, all the Experience of an Age of Sixty or Seventy, are you not greatly obliged to your Benefactor? Yes, I think you are greatly obliged to them; they have no Advantage in it, they only take the Trouble upon themſelves for your Good, therefore their Advice is Praiſe-worthy, you cannot do leſs, than thank them for it, I ſay for that which hath coſt them ſo many Years Trouble and Pains. Always make it a Rule to behave to your Superiors with Genteelneſs and Politeneſs, that will make you beloved and eſteemed, it will always add to your Happineſs; you will always find a peculiar Satisfaction in being in favour with the Great, but, on the contrary, ſhould you make great Men your Foes, you will find a perpetual Diſſatisfaction. To avoid theſe Inconveniencies, remember theſe my Precepts: If you have great Men your Friends, and little Men your Foes, then you have great Friends, and little Foes; but, if you have great Men your Foes, and little

Men

Men your Friends, then you have great Foes, and little Friends. It is in vain for a Child to attempt to throw down an Elephant; you will frequently find "Might to overcome Right," therefore I hope you will do your Endeavour to behave in such a Manner as to make Mankind in general esteem you, and to pay you such Respect that is due to your Person and Rank; endeavour to make both great Men and little ones love you, and the only Way to do that is to behave genteely and politely to them, and very likely you may turn up both Trumps.

CHAP. VIII.

Of Behaviour to your Equals.

NOW you are to understand that your Equals may be no Way obligated to you, therefore you ought to behave to your Equals as you would they should to you; you know they are not your Superiors, neither are they your Inferiors; therefore they are not obliged to you, nor you to them; they will say unto you, such as we receive at your Hands, such will we give you again: You may see that your Equals will not submit to your over-bearing Disposition, there-

fore if you will have their Eſteem you muſt merit it, or you will not have it. In order to merit their Love and Eſteem, behave to them with Good-nature and Genteelneſs; you muſt not diſſemble and flatter them, avoid being ſervile and mean, or haughty and proud; if you are guilty of the firſt they will hate you, if you are guilty of the ſecond they will deſpiſe your Company; and if you are guilty of the third, they will deteſt you for it.

Now you may ſee that you have but one Method to procure your Equal's Eſteem, which is to be gained by a ſoft, pliable Temper. It is your Duty to ſerve them in every Thing that lies in your Power, and always do it with Good-nature and Chearfulneſs, that will command their Eſteem; you will extract their Eſteem, and feed upon it, as the Bee doth on her Honey, which ſhe draws from the ſweet ſcented Flower by her own Induſtry, ſo will you gain their Eſteem and Love by your own Merit: You will ſoon find that one Ounce of Eſteem, gained by your own Induſtry, is richly worth ten thouſand pound Weight given you.

Civility is a great Perfection in every Man, and a well-bred Man is ſoon diſtinguiſhed by it: When you converſe with your Equals keep within the Bounds of a decent Familiarity, for Extremes will render you diſagreeable to them. When you

are

are converſing with your Equals publiſh not any Thing that is immodeſt, as ſome Perſons do, they publiſh every Thing modeſt or immodeſt; this is a Familiarity too often made uſe of by Perſons quite deſtitute of Honour and every Branch of it; but I adviſe you to avoid ſuch Familiarity, it is not proper for you to make uſe of ſuch; you ſhould never ſay, or do any Thing (though you are very familiar, and every Kind of Freedom may be allowed you) that carries not the Character of a Gentleman along with it. It is a great Error to believe that Friendſhip conſiſts in a Liberty of communicating our Faults; Nature has appointed Friendſhip as a Help to our Virtues, not as an Aſſociate to our Vices. The true Method of behaving to our Equals is to behave upon a Principle of Friendſhip; to avoid all Kinds of Provocation or Offence; you ſhould take every Opportunity of obliging them, and treat them with Reſpect, not with great Form and Ceremony, but with true Friendſhip void of Flattery. If you put on the Gentleman among your Equals, and command them to do ſo and ſo, it is very rude, and uncivil to the greateſt Degree imaginable, or to appoint your own Time for ſuch and ſuch Things, is alſo very rude, or if you take the beſt of every Thing, and prefer your own Taſte before your Company

it is alſo rude; it is rude to attempt to govern all. Let your Equals partake with you in every Thing, then you cannot fail to oblige them. In the next Place I ſhall adviſe you to be familiar with your Equals, but always to avoid Familiarity with them in Exceſs, for that will make you loſe your Acquaintance, and make them more your Foes than Friends; but I have ſaid enough of this Kind of Behaviour before, I ſhall only add, that if you would be happy, and a Friend to Society, the only Way is to gain Eſteem by your own Merit; all other Eſteem is falſe and deceitful, and in that is no real Happineſs. There is a great Number who may eſteem you for their own Ends, but that Eſteem is only for the Day: Let no Jokes paſs between you and your Equals, that may draw upon you their Diſpleaſure, and in all Probability may deſtroy your Acquaintance for ever. It is your Duty to oblige, as well as to be obliged; to be willing to do any Thing, as you would to have it done for you; to offer with as much Pleaſure as receive; to yield up a Diſpute with as much Pleaſure as to have it yielded up to you. You have no more Right to ſit at the Top of the Room, than any of your Equals, therefore if you think to be obliged, you muſt oblige; if you want to have any Honours paid you from

your

your Equals, you must pay them Honours also; and by these Rules you will obtain Happiness and Friends.

CHAP. IX.

Of Behaviour to Inferiors.

THE first Thing that you ought to consider is, that God made us all.—God is the Father of all Mankind, he made them like unto himself, the poorest of Creatures are of as much Value to God as the King, his Love is equally divided unto both, that is, the King and the Beggar; therefore you should consider that it is God's Goodness that has placed you above them, and hath put it in your Power to be of Comfort to them in the Hour of Distress, that it is your Duty so to do. Put on a humane Heart, and consider them as your Fellow Creatures, although they have not *Fortunatus* for their Father on Earth, as you have. The Cares of the World, the Want of proper Nourishment make them look poorly, and for Want of Cloathes they do not look so genteel as you; and the Want of a liberal Education prevents them from expressing themselves in so fine a Style as you; and

in the next Place, they do not walk in ſo genteel a Manner as you, they do not make ſo genteel a Bow as you, they do not ſtep ſo clean and upright as you, all this is becauſe they have not had a Dancing-Maſter to improve them in their walking, and ſtepping, bowing, and in addreſſing of a Perſon in a proper Manner; but had they had the ſame Education as you have, I do not in the leaſt doubt but they would make as genteel and polite Gentlemen and Ladies as any of you; even if ſome of them were to put on a genteel Garment now (rough as they may look to be) they would appear very genteel, and become the Dreſs better than ſome Gentlemen and Ladies who wear them daily; therefore it is your Duty to behave with Humanity towards them. You are to underſtand that theſe poor unfortunate Creatures, though mean as they look to be, are your Equals in Fleſh and Blood, though not in Point of Fortune, and ſometimes they are your Superiors in Point of Judgment; they are of as great Uſe and Service to Society as you, and ſometimes more, the Rich are not always the greateſt Friends to Society; then why ſhould you, Sons of Fortune, frown upon them, when you cannot do without them? nor can you even enjoy that which you have, were it not for theſe poor Creatures: It is the Duty of every one to pity and not to upbraid them; to love and help

them

them in their Adverſity, to do what lies in their Power to aſſiſt them: Thus doing, will make you beloved by them, as alſo by your Creator, who has promiſed great Rewards to thoſe who are charitable to the Poor; it is advancing a great Way towards procuring Happineſs in the next World as well as in this, for a right good humane Heart has no Pleaſure in Cruelty, but it's ſole Delight is in good Works. On the other Hand, avoid Familiarity, yet be courteous in all your Actions; but to be familiar with them is even criminal. But I would have you obſerve the following Precepts of *William* Lord *Bourgley* to his Son.

"Towards thy Superiors be humble, yet generous; with thine Equals familiar, yet reſpective: Towards thy Inferiors ſhew much Humanity, and ſome Familiarity, as to bow the Body, ſtretch forth the Hand, and to uncover the Head, with ſuch like popular Compliments. The firſt prepares thy Way to Advancement, the ſecond makes thee known for a Man well bred, the third gains a good Report, which, once got, is eaſily kept, for right Humanity takes ſuch deep Root in the Minds of the Multitude, as they are more eaſily gained by unprofitable Courteſies than by churliſh Benefits. Yet I adviſe thee not to affect or neglect Popularity too much. Seek not to be *Eſſex*, ſhun to be *Raleigh*."

Affable Behaviour makes them love you, but inſolent and haughty Carriage they deride, they would even deſpiſe you for it, and your own Behaviour would ſet you below them.

CHAP. X.

Of Behaviour in Company at Home.

AS I have informed you what Behaviour is due to your Superiors, to your Equals, and to your Inferiors, it will be eaſy for you to behave genteel to Company at Home, by obſerving what I have ſaid before, and what I am now going to ſay. In the firſt Place, you are to conſider that you are at Home, and thoſe Gentlemen and Ladies are Viſitors at your Houſe, and you muſt always treat them as ſuch. It is your Duty to do all that lies in your Power to make every Thing agreeable to them; in order to do ſo, you ſhould make it your Study to oblige them, as I ſaid before, in every Thing. Now I will inform you in what Manner to proceed; if the Servants ſhould be out of the Room, and any Thing ſhould be wanting, riſe that Moment, without Heſitation, and fetch it, or take any Thing

Thing away; always make it a Point to do every Thing with Pleaſure that you attempt. If any Thing ſhould happen to croſs you let them not ſee it, ſhould they perceive it, it will greatly take off from their Pleaſure, and to a great Number of Perſons it would really give them Pain. It is ridiculous to the greateſt Degree imaginable, for you, or any one, to expoſe yourſelf on ſlight Occaſions, but ſhould it ſo happen that you cannot conquer your Paſſion, get up, and addreſs yourſelf to the Company thus, Gentlemen and Ladies, I hope you will excuſe me for a few Moments, and I will be with you again; then retire from the Room, and ſo far from them that they may not hear any Thing of it, if poſſible avoid letting them have Reaſon to ſuſpect you of being out of Temper; your being out of Temper would give them trouble, and greatly take off from their Pleaſure; in ſhort, rather than a Pleaſure it would be a Pain to them. Every one can find trouble enough at Home, without going out to ſeek it.

In the next Place, if you intend to be eſteemed and admired for your genteel and polite Behaviour, you are confined by the Laws of Civility, to ſit in a genteel and eaſy Poſture; if you ſtretch out your Legs, and loll in your Chair, yawn, and ſit uneaſy, this Kind of Behaviour will give them an Opportunity to cenſure you

of behaving very ill, and will appear as if you were tired of their Company. Avoid Drowſineſs, for that is a true Token and a Sign that their Converſation is neither agreeable or pleaſing to you. Always forbear hawking and ſpitting, theſe are ill Habits, and by giving Way to them they will become more unavoidable and habitual; but, ſhould you be under a Neceſſity to hawk or ſpit, take out your Handkerchief, and put it before your Mouth, turning your Head to one Side of the Room, you are at Liberty to hawk and ſpit in your Handkerchief: Never ſpit on the Floor, that is a filthy Action: If you cannot avoid ſneezing or coughing, turn aſide, and make as little Noiſe in doing it as you poſſibly can; it is very vulgar in any one to make a Noiſe in coughing and ſneezing.

In every Action of this Kind ſtop your Mouth with your Handkerchief, and ſhould it ſo happen that your Handkerchief be engaged, put your Hand before your Mouth. Again, ſhould it come of a ſudden, and you have not Time to take out your Handkerchief, put your Fan, or your Hand, before your Mouth.

It is very diſagreeable for the Company to ſee your Mouth ſo wide; but if Ladies have handſome Teeth, and clean, it is not ſo diſagreeable as to ſee foul, dirty, rotten Teeth, as ſome Perſons are very ſubject to:

It

It is disagreeable in either to do it, nevertheless you see both guilty of it; the Lady with fine Teeth may do it to shew them, and the Lady with foul Teeth may do it to make People sick.

If to some People it may not be disagreeable, it is quite unpolite. You are forbid, by the Laws of Decency, to blow your Nose so often as some do, and in doing it they make a Noise that disturbs all the Company. But I will give you an Example of the very disagreeable Method that some Persons make use of in blowing their Noses. Madam *Le Beaux* is a Lady of a large Fortune, she hath seen a great deal of polite Company, but you see she is not polite in herself; she has had a good Education, but she doth not make it appear by her Behaviour; no one can call her polite, and, in my Opinion, she is quite the Reverse; I will not only condemn her myself, but will put it in your Power also. If the following Behaviour is polite, why then I am wrong in my Judgment, viz. she takes a great deal of Snuff, and sometimes to such an Excess that even her Nose is so clogged it returns the same Way it went, and not only Snuff but other Filth, in such Quantities as to run down even unto her Mouth; then my Lady, when she is made sensible by Taste as well as smell, takes out her Handkerchief to blow her Nose, which she doth with so much Decency,

cency, that ſhe ſaves the Company the Expence of a Puke, and the Apothecary the Trouble of preparing it: She always makes ſuch a Noiſe as diſturbs the Company, and ſometimes to put them out in their Converſation. At Dinner it is all the ſame to her, ſhe takes out of her Pocket ſuch a filthy Handkerchief, and at the ſame Time preſents it to her Gueſts, with this Excuſe, or ſomething like it; Ladies and Gentlemen, I hope you will excuſe my Handkerchief, for I proteſt it was clean this very Morning; now you, or any one, would imagine ſhe hath had it in her Pocket theſe twelve Months laſt, inſtead of ſix Hours. She always is more decent at Dinner than any other Time; ſhe blows her Noſe half a Dozen Times in the Time, with her dirty, filthy Handkerchief, and every Time makes it a Rule to open her Handkerchief to look, and then rubs it; then ſhe returns to finiſh her ſweet Meal, when ſhe hath made one half of the Company ſick, and the other to deſpiſe her, and to look on her with Contempt. I have very frequently ſeen her, when the Servant has not been nigh, take her Handkerchief to wipe her Kniſe, to cut Cheeſe, or Butter. I hope you will excuſe me for proceeding ſo far, but as it is a growing Evil, and as nothing deters People from any Vice more than ſeeing the real Vice in others, I hope, now you have ſeen this

Lady

Lady, ſhe may deter you from following ſuch a baſe Example, or ever making one of her Boon Companions, as ſhe calls them, who take Snuff and the like.

ARTICLE I.

As you are at Home you muſt never croud to the Fire; it is your Duty and Place to let Strangers come to it; always give Place to the Company. If you have Occaſion to ſpeak to any one on a Subject that you would not chuſe any of the Company to hear, you are not to whiſper to them, that is rude, unpolite, and ungentleman-like; you cannot commit a greater Crime than whiſpering and looking at other Perſons at the ſame Time; every Perſon in the Room is ready to think you are talking of them, and by that Means you will be accuſed, though innocent, and in all Probability you had not the leaſt Thought about them; but it is a natural Cauſe, and therefore if you intend to give no Offence to the Company avoid whiſpering.

If you are talking, be ſure not to turn your Back to any one you are talking to; it is much better to face all the Company if poſſible, but always thoſe to whom you are ſpeaking.

If you are deſirous to have your Friends eat or drink any Thing, let your Words

and

and your Favours be equally divided; for if you aſk one, and not the other, you affront one, and pleaſe the other; but it does not always happen ſo, for by aſking one, and not the other, you may affront both, if they are Friends; if you aſk one more than the other (as I have ſaid before) it is viſible one is more welcome than the other, and by that imprudent Behaviour you ſtand a Chance to loſe one of your Acquaintance.

In the next Place, you are not to read or write in the Room where your Company is; if you do, that will be deviating from good Behaviour, and leſſen their Eſteem for you. If a Letter ſhould be brought you that requires an immediate Anſwer, addreſs yourſelf thus, Gentlemen and Ladies, I hope you will excuſe me, I cannot poſſibly avoid leaving your good Company for a Moment, I will be with you again ſoon. When you have done your Buſineſs return as ſoon as poſſible to your Company, excuſing yourſelf for your Abſence.

Never frown as you ſit, that will appear as though you was out of Temper with ſome of your Company. You will give a general Diſguſt to them all, their Pleaſures will be interrupted by your Frowns and ill-natured Looks; ſo avoid thoſe Looks, if poſſible.

Always

Always look at every one when they ſpeak to you; when you ſpeak to any Perſon look at them with Modeſty; look up, ſit, or ſtand upright, all the Time they are ſpeaking to you, or you to them; it is but paying a juſt Reſpect to what they ſay, and in the next Place you aſſiſt yourſelf by your Looks in conveying your Ideas to other Perſons more ſtrongly.

If any Gentleman or Lady ſpeaks to you, if you look another Way it will appear as though you did not pay any Regard to what they ſay: If you ſpeak, and look another Way, you muſt not be affronted if they take no Kind of Notice of you; every one expects that when they are ſpoke to, the Perſon who ſpeaks to them ſhould look at them at the ſame Time, to diſtinguiſh who they ſpeak to; therefore you ſee it is almoſt as neceſſary to look at the Perſon you ſpeak to, as it is to ſpeak.

* You ſhould have a ſpecial Care not to make any Kind of Faces; that is, ſuch as grinning, winking, or putting out your Tongue, and the like; for that will make you deſpiſed. I ſhall now proceed to give you my Inſtructions in Regard to laughing in Company.

* See page 99.

ARTICLE II.

Now you are to underſtand that there are two Kinds of Laughter; the one is proper, the other improper: The firſt is cauſed by a well-timed Joke, the other proceeds only from fooliſh Jokes, and made uſe of only by Fools: The firſt is innocent, the laſt deteſtable. Not any Thing is of a more poiſonous Nature to Society and good Company, there is not any Thing that renders a Perſon more contemptible, than that low, mean, ill-bred, vulgar, fooliſh Way of laughing. I ſhall here attempt to explain to you all it's Degrees, for which Purpoſe I will here give you a full View of a young Lady that is always laughing.

Miſs *Brucilous* is a young Lady at a Boarding School juſt by; ſhe is very good tempered, even in her Diſpoſition; ſhe is capable of learning any Thing, but a juſt Behaviour; that you will ſay is the principal Thing to make her eſteemed by her Acquaintance. You will ſay with me it is neceſſary for Perſons to have external Qualifications, as well as internal, to make them agreeable to Society.

It is the external Actions of a Perſon that make them agreeable to Company. Miſs *Lomtiums* is very charitable to the Poor, nevertheleſs is deſpiſed in Company, ſhe is ſo croſs,

croſs, ſo clowniſh, and ill natured. Now this young Lady will, all on a ſudden, burſt into a Fit of Laughter, and at what ſhe is not ſenſible, nor do I believe ſhe very well knows; let what Company will be in the Room it is no odds to her; her Governeſs, half a Dozen Times in an Hour, and ſometimes in ten Minutes, is obliged to ſay, Pray, Miſs be quiet, nay ſometimes ſhe is ſo provoking as to oblige her Governeſs to take her and turn her out of the Room; if ſhe is at Dinner it is all the ſame, ſhe is always tittering and laughing: If ſhe is ſpoke to, pray, Miſs, do ſo, and ſo, ſhe will that Moment fall a laughing: If the Dancing-Maſter bids her get up to dance a Minuet, ſhe will, all the Time ſhe is Dancing, look round her, laugh at one, grin at another; if the Maſter ſpeaks to her, pray, Miſs, be quiet, forbear to laugh, it is all the ſame to her: She is frequently corrected for it, laughed at by the reſt of the Scholars, and all to no Purpoſe.

Now, my dear Scholar, you ſee ſhe is turned out of the Room, corrected for her baſe Behaviour, you ſee ſhe is a Picture of Fun for all her School-Fellows: But this is not the worſt Puniſhment that attends this Kind of Laughter; the ill Effects which this Folly produces are great: The very deareſt of Friends are very often rendered Foes, inſtead of loving them, as uſual, it

turns

turns their Love into Hatred and Scorn. Theſe fooliſh Laughers, for ſo I intend to call them hereafter, laugh at nothing, which gives every one Room to think they laugh at them; for it is natural for People to think when they ſee a Perſon laugh, and know not what they laugh at, that they laugh at them or ſome of the Company. Now you ſee theſe kind of Laughers affront half the Company if not all, and they themſelves know not what they laugh at: In this Manner you ſee they make their Friends their Foes, and thoſe who are in Company deſpiſe them, and even deride and hate them for it; the Light which they appear in is fooliſh in all Companies.

To avoid offending, let every one of theſe Laughers ſay theſe Words, Gentlemen and Ladies, I am a Fool, and cannot help it. ——— By laughing you are liable to make your Friends your Foes; you daily bring freſh Trouble upon yourſelves; not only that, but you are looked on as Fools in all Company, and doubtleſs you deſerve it. You are derided and ſcorned by all who know you, and, in a Word, your Company is diſagreeable to wiſe People in general.

Now I will proceed to give you ſome few Rules how to laugh in Seaſon, and when you may laugh properly.

ARTICLE III.

TO laugh properly follow theſe Rules, and by them you will know how to laugh in Seaſon, and with Decency. When any Thing that is funny happens in Company, you will ſee if it cauſes a Laugh, if it doth, you are at Liberty to laugh too; but then govern your Laughter, let it not exceed the Rules of Reaſon, that is, to too great a Pitch; for to laugh too loud is a Fault, it ſhews People to be rather ſoft than not, and you are very often cenſured for it, and your Judgment called in Queſtion.

Perhaps you will aſk me, what is laughing decently? It is, when you laugh let it be when others do, not too loud, nor too long, for that takes off from the Gentleman or Lady: Ladies ſhould be more circumſpect in their laughing than Gentlemen, for what is more than decent in a Man, is rather immodeſt in a Lady, as they are (or ought to be) more reſerved and delicate than Gentlemen in general:——Gentlemen very often laugh at thoſe Things which are immodeſt in them, and what would it be for Ladies to laugh alſo? Why, it would render them very ridiculous. I think every Lady ought well to conſider what ſhe is going to laugh at, and ſhould there be a double Entendre in it, ſuppreſs it as much as poſſible; make

it

it a Rule always to take Care how you join in Chorus, leſt you join it to your own Shame; I think ſuch Kind of Laughter is equally to the Gentleman's Shame, therefore let me adviſe you both to weigh well what you ſay and laugh at, as I think it will redound to the Honour of both Parties to laugh at nothing but what is decent. Laugh not at any one's Imperfections; laugh not at any obſcene Converſation or Actions; and in all your laughing let it be governed by the Laws of Reaſon and Politeneſs. And I adviſe you to let theſe Words be always in your Mind, "Fools are known by their "too much laughing."

CHAP. XI.

Of Behaviour Abroad.

NOW you are to underſtand that when you are upon a Viſit at a Friend's Houſe you are the Stranger, as they were at your's, therefore you ſee the Scale is turned, and you command that Honour and Reſpect which they did.

When you pay a Viſit always be upon your Guard not to give more trouble than you can poſſibly avoid; for that will be a

Means

Means of cloying your Friend with your Company: If you make it a Point to uſe unneceſſary Ceremonies, you miſtake Ceremony for Politeneſs, and in a trifling frothy Manner ſacrifice your Friendſhip to Compliments, and even your Sincerity to Ceremony.

Abandon unneceſſary Ceremonies, as that is a Kind of ſlow Poiſon to your Friend and all your Acquaintance, which will make them not only forſake you, but oblige them to laugh at your Folly.

But, on the other Hand, I would adviſe you not to be void of Ceremony, that will make you appear ſenſible and well bred: Friendly Freedom is, as it were the Picture of Friendſhip, for by that we diſtinguiſh Friends from Foes. Real Politeneſs is attended with Eaſe and Freedom, it is a ſworn Enemy to every Thing that is unnatural and affected. But, a proper Deportment, a little Ceremony, is neceſſary to recommend you, as in Moderation they are conſiſtent with Politeneſs; 'tis carrying Ceremony to exceſs that renders it odious and blameable. Now to behave genteel is to find a Mean betwixt the two Extremes; if you will, or have any Deſire to be complete and merit the Good-will of your Friends and Acquaintance, diſtinguiſh thyſelf from a Coxcomb and Cynic.

Work

Work the two Extremes by that ſweet Rule Wiſdom, and then I make not the leaſt Doubt you will find the Mean. In order to find out the true and only Way is to behave well; you muſt do all that is in your Power to follow all that I have ſaid, and obſerve what I ſhall ſay to you hereafter.

In the firſt Place you are to conſider you are out in Company; do not ſpeak when any one elſe is ſpeaking: If you are ſpeaking always drop your Diſcourſe, if any one ſhould be rude enough to ſpeak at the ſame Time; that will be a Means of ſhewing your good Senſe, and expoſing the other's ill Behaviour. Obſerve it is your Duty to let your Elders ſpeak firſt; if by Chance it ſhould ſo happen that you both begin to ſpeak at one Time, you are obliged, out of Complaiſance to his Superiority in Age, to give him the Liberty of ſpeaking firſt, then you may proceed in your Converſation as before, if you think proper; but, if you have no Opportunity of ſpeaking, be contented, you will improve more by your Silence than you would by ſpeaking. But I will give you an Example, as I think it is better than Precepts at this preſent Time.

Look at Maſter *Lorpois*, he is quite the Gentleman, he gives a general Satisfaction to every one, and all who ſee him deem him quite accompliſhed; all his Friends think he doth them an Honour or Kindneſs whenever

ever he gives his Opinion on any Subject: Now you are to obſerve that he makes this his Rule, and, I hope, you will follow his Example, as that will be a Means of procuring you all the Happineſs and Eſteem you could deſire. This young Gentleman doth very ſeldom ſpeak when he is in his Superior's Company; but if he is deſired to give his Opinion on any Topic, he gives it ſo good naturedly and ſenſibly, that they all admire him for his Senſibility; he gains the Love of all his Friends, he diſtinguiſheth himſelf by his Politeneſs, he baniſheth Flattery from his Breaſt, he is ſo prudent that he makes it a Rule never to keep Company with thoſe that are not eſteemed as polite accompliſhed Gentlemen as himſelf, and of good Character and Reputation. In their Company he makes it a Point to hear rather than to be heard; unleſs it ſo happen that he is deſired or he knows the Subject which they would be glad to be informed of. By this prudent Behaviour he makes himſelf beloved, reſpected, and admired; he hears all and ſays but little, and that not till he knows the Opinion of all the Company, then he is enabled to ſpeak without giving Offence to any one; he makes it a Rule, if poſſible, to introduce ſuch Diſcourſe, that all the Company may have an Opportunity to join in Converſation with him, with Propriety and Judgment. In ſo doing every one

if they think proper, an Opportunity to ſpeak and diſplay their Talents.

You will meet with a Kind of Men who will never be confuted in their Argument, nor ever give a ſecond Perſon an Opportunity to ſpeak; ſuch Men always deſpiſe, never imitate.

In the next Place obſerve this Rule: If ever you ſpeak, or give your Opinion, let it be on Things and Subjects that you underſtand; then with Prudence you are to give your Opinion. If ever you give your Opinion of that you do not underſtand, you will give your Opinion like a Fool; you will merit the Ridicule and Contempt of all the Company. Now to avoid this I will give you the following Precepts, which I hope will be ſufficient: He that ſpeaks but little in his Youth, generally ſpeaks wiſely in his old Age; he that gives and takes in Converſation hears what others ſay as well as himſelf, and improves thereby; but he who lets no one ſpeak but himſelf ſuffers no one to be a Fool but himſelf. Exceſs of Ceremony, and impertinent Babbling, are two Enemies to Society; the one makes a Man deſpiſed, the other makes a Man's Friends his Foes; the firſt is the Fruit of a Coxcomb, the ſecond is the Fruit of a Fool. Therefore I hope you will take Care to ſhun the above Evils, then will your Company be

be agreeable and pleaſing, your Friends will enjoy your Company, and love you for your Prudence.

CHAP. XII.

Of Behaviour in walking with Company.

THE next Thing neceſſary is to know how to behave in walking with Company abroad.

In the firſt Place conſider who you are walking with, and their Rank, and in how great a Degree they are your Superiors, or whether they are your Equals. If they are your Superiors in Age, Fortune, or Birth, to them reſpect is due; by ſuch Conſiderations you will always know how to addreſs and behave politely to the Company you are with. It is impoſſible that you ſhould behave well or genteel, and in a proper Manner, unleſs you always take a full View of them firſt; then you will be enabled to behave to every one according to their Rank. Should you ſuffer yourſelf to neglect this Rule, you will daily give Offence undeſignedly, and by that Means bring yourſelf to Diſgrace; it will alſo render you an improper Perſon for private Company, as alſo

public. A Man muſt ſhine in private Company even to appear in a decent Manner in public.

I hope you will obſerve what I have ſaid, and then it will anſwer our Purpoſe. As I have given you to underſtand that it is neceſſary for you to know your Company, I ſhall ſay no more of it, but proceed. If you are walking with your Superiors pay the Reſpect due to them, then will you give Satisfaction: It is your Duty to give them the Wall in walking, and to walk even with them, if there is not too great a Number to walk a-breaſt: In this Caſe you ſhould agree to make two Parties, then take Care to let your Elders walk firſt, it is their Place, therefore never attempt to take it of them, as that will be behaving rude. But when you are walking with your Father or Mother, Governeſs, or Teachers, then it is your Place to go firſt, and take great Care to walk upright and genteel. In the next Place you are to walk at a proper Diſtance, not too nigh, nor too far off: The Inconveniencies ariſing from walking too nigh, or too far off, are diſagreeable to them that walk firſt, viz. if they are Ladies, you may, in all Probability, tread upon their Gowns, Sacks, or Trollopees; and very often, by an unguarded Step, you may tread on their Heels; this would not be very acceptable to the Ladies. Should it be dark

and

and dirty, you would, by going too nigh, ſplaſh them all over; this they will think rude of you, although it might happen to any one in the dark. The only Way to avoid theſe Inconveniencies is, walk not too nigh them, about two Yards is a proper Diſtance; on the other Hand, you are not to exceed that Space, if you do, you are guilty of ill Manners to a great Degree; for walking ſix or ten Yards behind your Company would appear as though you was either aſhamed of their Company, or as though you were talking of them, or on ſome Subject that would be improper for them to hear, or as if you had rather walk by yourſelf; in the next Place it would be inconvenient for them to make you hear, when they thought proper to ſpeak to you, which is very often the Caſe, as you and every one muſt think. Be always attentive to what they ſay, and walk quietly and decently; avoid all Kind of coxcombical Airs in walking, for this will give every one that ſees you an Opportunity of knowing that you are a Fool, full as well as though they had been long acquainted with you; but I hope by this Time you are ſo well acquainted with the Rules of Behaviour as to require my ſaying no more on Self-love and Self-conceit; ſo I will proceed in my Diſcourſe.

Let all your Converſation that paſſes be ſpoken in a ſoft Tone of Voice, in ſuch a

Manner as your Company may hear, but you are not obliged to ſpeak ſo loud that all the People in the Street may hear too: There is not any Thing that points out low ill-bred People more than talking loud in the Street. If you ſuffer yourſelf to converſe in that Manner, ſhould you be worth ten Millions of Money, you would be only one Degree above any one in *Billingſgate*; it is not Money that makes the Gentleman always; Money does, I own, with ſome baſe People; but what are they better than Beaſts of the Field? No, not one Jot, they even wrong their God of his due; then how can Men expect to meet with Civility and Love from thoſe who even make no Scruple to wrong their juſt God for that falſe and baſe God, Money. The Joys attending Money are only for Life, but the Curſe attending thoſe who have Money, and make a wrong uſe of it, is for ever. Obſerve theſe Words, "It is eaſier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of God." Notwithſtanding they have ſuch a Caution from the Mouth of the Son of God, I may venture to ſay, there are ſome People that even make Money their God, and none other do they worſhip. They are ſworn Enemies to Humanity, and to the Poor, they even hate all Kind of Civility and Politeneſs, except that which is ſhewn unto themſelves. That Man

is

is a fine Gentleman who has Money; they never enquire how he got it, or who he wronged, what Orphan, or what Widow, or whom he plundered, or murdered; all Wrongs are looked on as Perfections in him, the Money makes the Gentleman with ſome Perſons, but I hope it will never with you, for Men who are ſo inclined will even forfeit their own Souls, they will proſtitute their Daughters; in ſhort, they will ſtick at nothing to get Money.

Now I will proceed to give you ſome Advice, which I hope you will reap the Fruit of hereafter; that is, let your Choice be for thoſe Men who make Wiſdom their Standard, and Virtue their ſole Companion; then you will be happy *: But I ſhall not continue any longer on this Topic, but return to my former Subject. A wiſe Man ſpeaketh low, make that your Rule, and imitate the wiſe, then will you improve; let your Converſation be expreſſed in a ſoft Manner, as I have ſaid before, not to let People hear what you are talking of, for that is like the common People who have not had the Advantage of improving themſelves in polite and genteel Company, as you have, that is all the Difference betwixt you and them, as you will be more fully convinced hereafter: This you are to under-

* See page 152.

ſtand, as I have ſaid before, there is no Difference betwixt you and the Poor which you ſee yonder, no, not one tittle is there; only it is your good Fortune to have had good Luck in the World, and they have had bad, that is the principal Difference; had ſome of them had the ſame Opportunity as you, not only you, but all the World, would be convinced that there are as great Geniuſſes covered with Rags, as there are covered with Gold; only one is the poliſhed Diamond, and the other is the Diamond unpoliſhed. Whoever behaves meanly, they moſt certainly are ſo; Money will not caſt a Luſtre on them in wiſe Men's Company, neither does it before the Eyes of the Almighty; but Virtue and Wiſdom caſt a Luſtre upon all thoſe who are ſo happy as to be acquainted with them: Every Man will find more real Happineſs in one Hour's Company with them, than in twenty among thoſe who make Money their God.* If you would be happy make yourſelf acquainted with that Man who makes Wiſdom his Standard, and Virtue his ſole Companion, then you will find Happineſs: Let his Prudence be a living Example to you.

Now you have heard what will make you happy, and you know it will coſt you no more to be happy than it would to be un-

* See page 151.

happy,

happy, I make not the leaſt Doubt but you will hear and improve, as you ſee it is all for your own good, and it all tends to make you happy. Hear, O ye Sons of Wiſdom, and attend to what I have to ſay, as alſo to what I have already ſaid, make Wiſdom your Study, Virtue your Practice, then will your Friends admire your Senſibility and ſound Judgment; theſe Rules will be, if well followed, a perpetual Spring of Joy and Felicity to you.

I hope you will excuſe my detaining you ſo long as I have, but I could not poſſibly avoid it, as I think if you make Choice of what I have ſaid, it will be a Means of rendering you agreeable to all your Friends and Acquaintance.

Now I will return to your Behaviour in walking with Company in the Street; if your Company is paſſing by any of their Acquaintance, and they bow, you muſt bow alſo out of Complaiſance to your Company, although you may not know the Perſons you bow to. You ought to pay as much Reſpect to your Friend's Acquaintance as you would to him; then, when you meet any of your Acquaintance, your Friend will pay the ſame Reſpect to your Acquaintance as you did to his; it is Friendſhip that begets Friendſhip. Should you meet your Companions, do not leave your Company to go with them, that will be rude and ill bred;

if you muſt ſpeak to them, do it in this Manner; ſay to your Company, I hope, Gentlemen and Ladies, you will excuſe my walking behind you, as I have ſomething to ſay to theſe Gentlemen; having thus ſaid, you and your Friends are at Liberty to talk about your Buſineſs, but if they cannot ſpare Time to go back with you, it would be much better to defer it 'till another Opportunity, than to make your Company ſtand ſtill in the Street 'till ſuch Time your Converſation is finiſhed, as perhaps they would out of Complaiſance to you. It is rude for any Company to leave their Friend in the Street, ſo as to oblige him to run half the length of the Street after them, and, in particular, in dirty Weather.

ARTICLE I.

The next Thing to be obſerved is to let your Friends walk on your right Hand; if you are walking in a Field, or in any open or dirty Place, let your Friends walk firſt; but ſhould it be very dirty, it is your Duty, if there is no one more proper, to go firſt over, then offer your Hand to the Ladies. Never hurry to go through or over any Place, but wait 'till ſuch Time you have an Opportunity, for there are many Inconveniencies attending ſuch hurry. In the next Place, if you ſhould ſee any Place that you

you are to go through, go firſt and open it, that is, ſuch as Gates or Doors; if any Thing obſtructs the Way, ſuch as Sticks, Thorns, and the like, it is your Place to go and remove them, it will be genteel of you to do it; it is indeed no more than your Duty; but if you do what you ought, that is all which is required of you; that will make you eſteemed and valued for your polite Behaviour, and reſpected by all.

ARTICLE II.

When your Company think proper to go into a Houſe, Church, or any other Place, you muſt let them go in firſt; ſhould it be an Houſe where you are not acquainted, then you are to ſtay 'till you are aſked to walk in, which you may depend upon it they will do; when you are aſked to walk in, take off your Hat in your left Hand, bow, and go in; if they aſk you to ſit down, do it, and at the ſame Time bow or curt'ſie, ſaying, thank you, Sir, or Madam. Take your Seat at the Bottom of the Room, if you have not a Place told you to ſit in; ſhould the Room not be full of Company, then you are to take the bottomeſt Seat next your Company, but you will have a Chair ſet for you to ſit in, or at leaſt there ought to be one. You muſt be cautious here, in your Behaviour, never ſpeak unleſs you are ſpoken to, then

addreſs them, Sir, or, Madam, as I have given you Inſtructions before how to addreſs every one according to their Quality and Fortune.

Always be conciſe in your Opinion; expreſs your Sentiments in as few Words as poſſible, and as diſtinct. When your Company think proper to go, get up; let your Superiors go out firſt, then take leave of the Company that are in the Room in a genteel Manner, paying a juſt Reſpect to them all; when you come to the Street Door bow to the Gentleman or Lady that waits on you to the Door, for you may depend on it they are very genteel People who wait on their Gueſts to the Door: I would not have you underſtand me wrong, and think that I mean they are rich, and the like; no, I mean that they know how to behave polite and well. If they come to the Door, bow with all the Reſpect you are Maſter of, ſaying, Madam, or, Sir, I am very ſorry to give you this Trouble; and again, ſhould there be no Servant to open the Door, if you are well acquainted with the Houſe, ſooner than give the Maſter or Miſtreſs the Trouble to open the Door, ſay, in a polite Manner, Madam, or Sir, give me Leave to open the Door, we can do very well without giving you the Trouble to attend us to the Door; but if they inſiſt on it, do not diſpute with them, but take Care

not

not to detain them at the Door leſt they catch cold thereby.

Now you are in the Street again, if you ſee any Thing that may appear ſurprizing, do not ſtop to look at it, but look at it as you go on; ſhould you ſtop, as I have ſaid before, it would be rude, but I ſhall forbear to ſay any more on it, as I have ſaid enough before.

You are never to call after any of your Acquaintance in the publick Street (but if you ſee any one that you want to ſpeak to go up to him firſt) that is not genteel, neither is it polite to point at any one as they paſs by you, or to point in at any Window as you paſs by. Should you ſee any Thing pleaſing, and would communicate it to the Company, ſpeak decently, thus, Gentlemen or Ladies, if you pleaſe to look this Way, or that Way, here is ſomething that will pleaſe you; but forbear to ſay, look yonder, or look there, or ſee there; if you was to expreſs yourſelf ſo it would be imitating Oyſter Boys or Girls, for none but thoſe Sort of People uſe ſuch Kind of Language.

In the next Place you are to avoid Dreſſing yourſelf as you walk along the Street, or when you are in a Room; poſſibly you may aſk me what I mean by it, but to ſave you the Trouble of aſking I will do my Endeavour to inform you. In the firſt Place I mean that I would have you appear decent as you walk along, free from Affectation,

Pride,

Pride, and the like. But in order that you may underſtand me the better I will give you an Example, by ſhewing you that inimitable Fop Mr. *Gaudy*. This is a Fop of whom I will do my Endeavour to draw the Outlines as near as poſſible, but it would be a Work of Time to draw a juſt Piece of him, but I think you will have an Opportunity of ſeeing him if you will walk this Way; O! now you may ſee him, there he is, now you will ſee fifty different Motions betwixt here and the Bottom of the Street; now you ſee him beholding himſelf, now he looks behind him to ſee who looks at him, every one that looks at him he thinks admires him; if a Lady looks at him he imagines ſhe admires him as ſomething more than Nature or real Fleſh and Blood: There, obſerve him rubbing his Hands, beholding them with Admiration; now you ſee he ſmiles with the pleaſing Thoughts that his Hands begin to make him amends for all the Trouble and Expence he has been at. Ah! what makes you look at me ſo? what do you wonder at? Perhaps you will ſay, for God's Sake, what Expence can he have been at about his Hands, why, I will tell you; theſe Kind of People lie in Lamb Skin Gloves, and go to a great Expence in buying Waters to waſh their Hands in, to make them look fair; but obſerve him pulling down his Shirt Sleeves, now placing his

Ruffles,

Ruffles, there, now his Neckcloth, there, now placing his Hat; but obſerve that Porter who comes along, it is ten to one but he hits that Thing on his Shoulder againſt him, for you ſee he looks likely enough to do it, for he pays no Reſpect to Perſons: Ah! ah! now you ſee, juſt as I ſaid ſo it is; you ſee he has diſobliged his Hair, which was ſo curiouſly dreſſed, and ſplaſhed the Dirt all over him too, that is very monſtrous indeed, and you ſee the Rogue ſmiles as if done for the Joke's Sake. Poor Fop, quite out of Patience you ſee, he takes his Handkerchief to wipe his Stockings, and by hanging down his Hands makes them red; what a Pity indeed, to have his Hands ſo much changed, all along with ſuch a Fellow. Notwithſtanding he has had this Misfortune you ſee he is eaten up with Affectation; now his Shirt is not right, now he is placing his Neckcloth, now his Finger is in his Hair, now he looks behind him, now his Coat Sleeves are pulled down, they are not low enough, and if you were to follow him all Day he would never be rightly dreſſed; obſerve the firſt Operator's Shop for the Hair, if he does not go in; there, now he goes into that Shop, poor Creature! you ſee he is quite ſick, his Face ſhews he is ready to faint with Vexation; now we will leave him there to undergo a Fatigue for an Hour and an Half. Every one that ſaw him paſs laughed

laughed at him, even the Ladies are ſo ungenteel and ungrateful as to join in the laugh, although his whole Time is taken up to merit their Favours.

Let this deter you from being guilty of thoſe Things which you ſee render others ſo diſagreeable; learn by their Expence, do not let it coſt you any Thing, then you will have your Wiſdom cheap; but if you cannot learn Wiſdom at others Expence, take my Word you will pay very dear for it at your own.

ARTICLE III.

The next Thing we have to conſider is, how we ſhould tread, and in what Attitude.

When you walk, walk upright; ſtep neither upon your Toe nor Heel, for if you do it will make you look aukward and clowniſh, and by walking ſo you will gain an ill Habit, that you will find very hard to break yourſelf of, and when you would walk well you cannot; therefore you will appear as though you were a Cripple, and had not the right Uſe of your Limbs.

If you would walk well, follow theſe Rules: Walk upright, ſtep upon a flat Foot, ſtep not too ſhort nor too long; balance your Body on your Legs properly, that is, eaſily, not ſtiff, nor confined, but upright, and every Part at Eaſe and Liberty.

It

It not only adds to your Genteelneſs, but to your Health alſo, for it gives a proper Circulation to your Blood, and prevents you from having many Diſorders, which would happen to you were the Blood to be prevented from circulating; it alſo makes you ſtrong, active, and the like.

CHAP. XIII.

Of Behaviour at Meals.

THESE are the principal Rules which you are to obſerve; Time, Decency, Moderation, and Complaiſance. When you have an Invitation to Breakfaſt, Dinner, or Supper, know the Time, that you may be there ready, leſt you ſhould make them wait Dinner, &c. and that will be giving them a great Deal of Trouble; you may depend upon it they will not go to Dinner unleſs you ſend Word, they will ſtay 'till you come, or 'till ſuch Time as to render all Hopes of your Company over: This Diſregard to Time will not only diſappoint but affront them alſo, unleſs you ſhew a juſt Reaſon why you did not come or ſend.

In the next Place, when you go in Time, as you enter the Room, bow to the Miſtreſs of

of the Houſe, then to the Maſter; if neither the Maſter nor Miſtreſs be in the Room then bow to the Company, and before you enter into Converſation enquire how the Maſter and Miſtreſs do; after you have enquired in a reſpectful Manner how they do, you are at Liberty to enter into Converſation, or do as you pleaſe; but there is Rule and Order to be obſerved in addreſſing yourſelf to the Company, and in taking your Place. When you addreſs yourſelf to the Company at coming in begin with the Lady who has the higheſt Title, but ſhould you not know who is the greateſt Perſon of Quality in the Room, then you muſt pay your Reſpects to the oldeſt in the Room, or to thoſe who ſit at the Head of the Company; then hang up your Hat, and take your Place as you have been taught to do. When you ſee Dinner brought in, get up, and advance to the Table, and when Grace is to be ſaid go to the lower End; perhaps you will aſk me how muſt I know the lower End of the Table; you may know it by this Rule, always obſerve where the Miſtreſs of the Houſe ſits, oppoſite to her is the bottom or lower End of the Room and Table. Always ſtand 'till every one have got their Places, when they are ſeated you may ſit down; ſhould any one inſiſt on your ſitting above him decline a Moment with ſome obliging Words, but debate not long about it,

it, that will be troubleſome to the reſt; but if he ſtill perſiſt in it then take it without any more Ceremony. When you have got your Place you are to wait 'till all above you are helped, then you will be helped, or deſired to help yourſelf. Obſerve this Rule, in every Thing that you are particularly deſired to do before another Perſon, debate a little, but, to avoid too much Ceremony, do it, ſooner than be troubleſome to your Friend and all the Company, with unneceſſary Ceremony. When you help yourſelf to Meat, cut it where it has been cut, do not peel the Meat, or cut all the lean from the fat, or the fat from the lean, but cut every Thing decently that comes to the Table, that is, that every one may partake of it, the ſame as you; ſo far is genteel and polite, but if you go any further you will break through the Rules of good Behaviour; you, or any one that does ſo, are low, mean, ill-bred Perſons, and deſerving of Contempt. But I will give you an Example: Look at Mr. *Lombum*, you ſee that he eats but little, but that is no Reaſon he ſhould pick and cull the Meat, and take juſt what he thinks proper. If any Pudding comes to Table you ſee he cuts it half, and eats not one fourth Part of what he cuts; ſome of the Company go without any, unleſs they will accept of his Plate; if a Fowl comes to Table he takes the prime Pieces, although he

he eats but little of them; in ſhort he ſerves every Thing ſo that comes to the Table: If a Tart comes to Table he cuts it though no one chuſes to eat any, and at the ſame Time he will put in the Spoon, take out the Liquor, and eat it with the ſame Spoon; after the Spoon has been in his Mouth he will put it into the Tart for the Perſons at Table to help themſelves if they pleaſe. He does many more Things too tedious to mention.

When you help yourſelf, do it decently, not too much, nor too little; if you help yourſelf too much it will appear as though you was covetous of getting more than you could eat; you had better help yourſelf three Times than all at one Time; eat not in a Hurry, thoſe are Symptoms of Greedineſs; fill not your Mouth too full, that is indecent and odious; cut your Bread, do not bite it, it is vulgar and mean; put not your Knife in the Salt, but take the Salt out with the Salt Spoon, or a clean Knife, it is not proper to put your Knife, or any Thing elſe that you have had in your Mouth, into Salt, Soup, Gravy, Butter, or any Thing that others are to eat of after. When you drink, let your Mouth be empty and clean; take, before you drink, the Cloth, wipe your Mouth, then drink to the Miſtreſs, Madam your Health, Ladies your Healths; then to the Maſter, Sir your Health, Gentlemen your Healths; but I think it is full as well

to

to call them by their Names the firſt Time if there is not too many. When you are eating do not make a Noiſe with your Lips, that is, ſuch as ſmacking them, or ſucking them, which is very childiſh; it diſtinguiſhes ſuch to be vulgar Perſons. If you want to drink more than once, you ſhould bow to ſome one at the Table, ſaying, Sir, or, Madam. You are never to mind what another Perſon has on his Plate, but look upon your own; you ſhould always wipe your Mouth as ſoon as you have done drinking; you ſhould bend towards your Plate when you are eating, that prevents your dirtying the Cloth; if a Bone hurts your Mouth, or any Thing ſticks in your Teeth, you ſhould not put your Fingers or Tooth-pick into your Mouth, unleſs you hold up your Napkin before it, if you do not it is indecent and naſty.

Do not laugh, much leſs ſneeze, cough, or yawn; but I have given you a Caution before to avoid all ſuch Indecencies. But, if you cannot help it, put your Handkerchief before your Mouth, or your Napkin; never do it without one or the other. Should you be helped to any Thing that is too hot, let it cool of itſelf, do not blow it; if you put it into your Mouth too hot it will burn you without Doubt, then you would be obliged to put it out, or ſuffer yourſelf to be burnt, and ſhould you do that the Company would laugh at your Folly and Indiſcretion: ſhould

it

it be ſo hot as to oblige you to put it out, then it is ten to one but you make ſome of them ſick, and you would be deemed a greedy clowniſh Perſon, and be deteſted for it.

You are denied, by the Rules of Decency, to touch your Meat with your Hands, and much more to touch that which others are to eat. Cut your Meat with your Knife, and take it up with your Fork; cut it in ſmall Bits, but cut it with Diſcretion, not too ſmall; then chew your Meat well before you ſwallow it; do this decently, without any Noiſe or making Faces. Let your Mouth be empty before you put in any more.

ARTICLE I.

Eat in Moderation, as much as will do you good, but no more, if you do it is very poſſible it will make you ſick; and on the other Hand, every one will take Notice of your Gluttony. Drink moderately at your Dinner; do not eat your Meat without Bread. If you help yourſelf to Butter, or any Gravy-Sauce, or any other Thing, do it with Moderation; ſit decently at the Table. Should there be a great Deal of Company, you ought to make all the Room you poſſibly can, if you do not that will be ill-natured and clowniſh. Keep your Elbows down when you cut your Meat; do not

reach

reach over any one's Plate for any Thing you want, but aſk the Servant to give it you; if you do, in all Probability, you will dip your Coat Sleeves, or Slip Sleeves, in your Friend's Plate; avoid this Fault, which is too often practiſed by both old and young.

ARTICLE II.

Complaiſance at Meals is, if you ſee any Thing wanting, if it ſtands by you, give it thoſe who want it, to ſave them the Trouble of aſking the Servant; but if it is on the other Side of the Table do not reach over for it. Make it your Study to be civil, but never carry your Civility to Exceſs, for Exceſs renders even Pleaſure painful. When Dinner or Supper is over, and the Gentlemen men and Ladies ſtand up to hear Grace, you are to ſtand up too; look ſedate and grave while Grace is ſaying, then take your Place as before. But if you are at home get up and bow, and then go out of the Room; but if it is your Father's Pleaſure that you ſhould ſtay in the Room, and he bid you ſtay, then bow to him, and take your Place. Obſerve theſe Rules, you young Gentlemen and Ladies, and then you need not fear giving Satisfaction.

CHAP. XIV.

Of Behaviour in walking alone.

NOW by this Time you know how to ſet a juſt Value upon yourſelf, you know your Rank and Birth, you know what Reſpect from others towards you is due. Now you are to reſpect yourſelf accordingly, but take Care that you do not ſet too great a Value upon yourſelf. Baniſh from you all thoſe foppiſh Actions which you have ſeen expoſed in Mr. *Gaudy*, whom you ſaw laughed at by every one that looked at him. You have been told how to walk with Company, now I think it is my Duty to inform you how to walk by yourſelf. When you are walking by yourſelf walk as decent as though you had Company with you. In the firſt Place never whiſtle or ſing, for thoſe are Marks of Folly and Want of Thought; obſerve this, what you do in the Street is ſure to be ſeen, therefore be on your Guard. Behave to all you ſee with proper Reſpect; give the Wall to all your Superiors both in Age and Fortune; never take the Wall of the Ladies; give all old People the Wall, both Rich and Poor, it is your Duty ſo to do;

do; old Age is honourable. Never diſpute with any in the Street, if they affront you; they are below your Notice; therefore put up with it, ſooner than diſpute with them: For ſuch Kind of diſputing will render you below them. When you meet any of your Acquaintance, bow to them, ſhake Hands, and the like, paying them due Reſpect. You are to bow to any great Perſon, although you may not be acquainted; his Rank requires ſuch Reſpect. Should he be following you, and you ſhould chance to ſee him, ſtep aſide, and let him come by you; and as he paſſes, bow. You muſt not inſult any one in the Street, for that is vulgar. If you are walking along any Place, and there happens to be a Stile, ſhould any one be on the other Side, you ſhould ſtop and let them get over firſt. Should there be a Gate, open it to any one that follows you, or meets you; that will ſhew a great Deal of Good-Nature and Politeneſs. If it ſhould ſo happen that you meet any one at a Turn-Stile let them come through firſt, for your own Safety, as well as out of Civility to them. This Kind of Behaviour will make every one take Notice of you for your Politeneſs; and alſo love you for it. If you ſhould ſee any of your Acquaintance, that you ſhould be glad to ſpeak to, go gently up to him before you ſpeak; do not run, or call after him, for that is vulgar and clowniſh. It is keeping up to

a genteel Behaviour that renders you eſteemed and valued; and is, as it were, tying your Friendſhip together; and if you go to the contrary, it breeds Quarrels, and ſometimes breaks off your Acquaintance. You may depend upon it, that too great Freedoms even with Acquaintance are criminal. When you addreſs yourſelf to your Acquaintance, do it after this Manner; firſt take off your Hat in your left Hand; bow, ſhewing him a due Reſpect, at the ſame Time, with your Looks; if he offers you his Hand, give him yours, that is, your right Hand, it is rude to offer your left. Should you have your Glove on, put your Hat under your left Arm, then take off your Glove with your left Hand; if you are his Elder ſay, pray, Sir, be covered, and you ſhould offer your Hand firſt; but if he is your Elder then you ſhould let him have the Preference to offer his Hand and to deſire you to be covered. When you have finiſhed your Diſcourſe, then put in Practice thoſe Ceremonies which are learnt you by your Dancing-Maſter. You ſhould obſerve to put in Execution all the Rules that are taught by your Dancing-Maſter, upon all Occaſions, and the like, of which I ſhall make mention hereafter. Never go nigh any Mob, but go on the other Side of the Way, then you will be free from all Kind of Danger; this Kind of

Behaviour

1st The Courtsie.
The Courtsie
Hansome

BRITISH MUSEUM
7 JA 69

BRITISH MUSEUM 7 JA 69

2d. To Give or Receive.

Behaviour will make you admired by all, and every one will look upon you to be a ſenſible young Gentleman.

ARTICLE I.

Now I will give you a Caution how to behave to Men when you are in their Company. You, whom I now addreſs are ſuperior in Years to a Child, therefore receive what I ſay with Pleaſure, as you will reap the Advantage of it. In the firſt Place you are excuſed from getting up when you ſpeak, as all younger Gentlemen and Ladies do; but ſhould your Maſter, Governeſs, or Teachers be in the Room, or if any old Gentlemen or Ladies, ſhould either of them ſpeak to you, it is your Duty to get up, as you know they command Reſpect. Should any one come into the Room, get up, and offer your Seat to them, and if they accept it then you are to get another. If the Servant be not in the Room you may ſtand a little Time, if the Maſter of the Houſe does not take Notice of your Standing, and deſire you to ring the Bell for a Chair, you are at Liberty to go out, and deſire the Servant to take you one into the Room; then go and place yourſelf below the Gentleman who had your Place.

ARTICLE II.

If any one jokes you, do not fret at it, that will give him Pleaſure, but receive it as it was intended; ſhould you return the Joke, do not point out any Imperfections of the Body in your Joke, for you know that is not his Fault; return not your Joke with Malice; never let it touch any one's Dreſs who is not dreſſed ſo well as you; carry not your Joke too far, for that is criminal, but always return your Joke with Good-nature and Politeneſs, that will make Company agreeable. To all in Company be generous, but not fooliſh in your Generoſity, that will expoſe your Weakneſs and Folly. Be willing to oblige all, but not ready to take Offence; for there are ſome Sort of Men, although I am ſorry to ſay it, who, if they ſee any one take Offence, will do the very Thing again, and take a Pleaſure in ſo doing. Now obſerve you are in Company with Men, if any Thing be ſaid that is not quite decent, do not take Notice of it, and let your Looks ſhew that either you take no Notice of, or do not underſtand it. If any fooliſh Thought be told, pay not the leaſt Regard to it, if they laugh do not you laugh if you can avoid it. Never tell any of your own Exploits except they will redound Honour upon your own Head.

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If you did not pay any Regard to the Beginning of a Story, never aſk what it is upon, unleſs you was engaged at the ſame Time; ſhould you aſk what it is upon, that will make you appear fooliſh. When you are to drink, be very moderate, and take great Care not to drink tóo much, for that will expoſe you to the Cenſure of all the Company; it will render you odious and diſagreeable, you will be deemed not fit to be in Company: But let this be your Rule, never drink but when you are dry; ſhould you be aſked to drink juſt after you have drank, refuſe it by all Means, for Drinking will render you ſoon unfit for Company.

CHAP. XV.

Of Behaviour at Cards.

NOW I will give you ſome Rules how to behave when you are playing at Cards; not that I approve of them by any Means, only it may ſo happen that you may be engaged by the kind Invitations of a Friend to play. When you play you ſhould ſet as light by your Money as though you was playing for Straws. In the next Place, let you play for never ſo trifling a Sum make

this a Rule, to play honeſt; if you cheat only out of Roguery, as you think, you may not know what others may think, and by your ill-timed Joke, you will be cenſured of that low, mean Action of cheating at Cards. But I will ſhew you one Mrs. *Lentious*, who is violently fond of Cards, ſhe is never eaſy but when ſhe is playing, nor can be ſaid to be eaſy then, as ſhe is never contented, for ſhe cannot bear to loſe her Money; if ſhe does, then ſhe is out of Temper the whole Evening: Every Time the Cards are dealt, if ſhe has not a good Hand, then ſhe throws them down, and ſays ſhe has never any good Luck, and ſometimes raves as though ſhe was mad.

Now let me adviſe you, if you cannot hold hot Coals in your Hand, never to play with them, if you do, you will moſt certainly feel the Effects thereof. When you are to deal do not be long about it, ſhuffle, and deal quick; then take your Hand to yourſelf, and avoid all fooliſh Sayings, ſuch as I have heard ſome People ſay, I have a very bad Hand, and at the ſame Time they have had as good a one as poſſible; now theſe are needleſs Lies, and only proceed out of a Fool's Mouth. But obſerve theſe Rules, always play fair, pay your Money with as much Pleaſure as you would receive it, play not for great Sums, and avoid playing late.

End of the SECOND PART.

THE

Young *Gentleman*'s and *Lady*'s

PRIVATE TUTOR.

PART III.

CONTAINING,

Rules and Directions for Dancing a *Minuet*, genteel *Standing*, *Walking*, *Giving*, *Receiving*, *Bowing*, and to make a *Curt'sie*, at coming in or going out of a Room.

To which is added,

A SET of FIGURES of young Gentlemen and Ladies, in eaſy proper Attitudes, adapted to the above Rules. As alſo, Figures ſetting forth the Six Poſitions of the FAN, and the Uſe of it.

THE

Young *Gentleman*'s and *Lady*'s

PRIVATE TUTOR.

PART III.

INTRODUTCION.

Every Gentleman and Lady desirous of Dancing well, and to appear Genteel, should follow these Rules.

YOUR Pumps must be thin, soft, and yielding Leather, with no Heels; the Quarters neither short nor long, but made in such a Manner, so as when buckled may lie close and easy to the Foot; every Gentleman or Lady should have their Buckles bent to fit their Feet; the Tongues of the Buckles ought to be very good, as that will keep the Pumps in their proper Place,

and ſhould they be not good, either too Long or too Short, the firſt will make the Ladies afraid to come nigh you, (as their Aprons too often experience the ill Effects thereof,) and the latter will prevent your dancing, or even walking with Pleaſure. In the next Place your Stockings ſhould be either Silk or Cotton: Take great Care to have your Stockings fit well, and particularly in the Feet, for ſhould they not fit, that is of bad Conſequence very often, and even renders Gentlemen incapable of dancing; they ſhould be tied ſmooth and faſt, but not too tight.

The dreſs of every Gentleman and Lady ought to be airy, light and eaſy; they ſhould take care to have nothing more than what is neceſſary about them of Weight, for that will ſoon render dancing a Pain.

Let the Soldier leave his Sword at Home, and the Jockey leave his Boots and Spurs there alſo. Such Weapons the Ladies do not want. Never be without clean white Gloves, in point of decency.

The next Thing we have to conſider is the proper ſize of the Hat. If the Hat is too large in the Crown, or too little, the Firſt will be difficult to keep in its proper Place, and the Latter will be equally as bad to take off. The Hat ſhould be always cock'd, unleſs the Weather be bad to prevent it. Nothing makes a Man appear more Clowniſh than a ſlouch'd Hat, and particularly ſo in a

Dancing

Dancing School, or in dancing a Minuet. To have the Brim of your Hat large, and the Crown high is Aukward; it is alſo Foppiſh to have your Hat too little, that is not to appear larger than a Scotch Bonnet or a Jockey's Cap. (This ſeems to be the preſent frothy Faſhion) Small Hats are convenient to Ride in, or for Shooting in, but what a ſtriking Figure they cut on the Heads of Men, who have gone through the brown Fields of Sixty or Seventy; Shocking! Now I adviſe you, if you would appear genteel and decent to have a Hat between the two extremes, that will be neither foppiſh or clowniſh.

When you are going to any dancing, dreſs yourſelf airy, light and decent, let your Countenance ſhew you are diſpoſed to enjoy it; for neither a ſorrowful nor a frowning Countenance, or a drooping Eye ought to approach the Ball.

Now let us conſider the grand Uſe of dancing, and the Profits reap'd thereby, but this is too copious a Subject to be treated explicitly, therefore I ſhall only point out a few of thoſe great Advantages, viz.

Dancing gives every one who has learnt the Art, a proper Deportment, a genteel Behaviour and an eaſy Addreſs; it alſo Teaches them to place their Limbs properly, that is, to hold up the Head, to turn out the Toes, to walk upright, and upon a flat Foot: a Judge of dancing will with great Eaſe know

who has learnt to dance, and who have not, by theſe Rules. In thoſe who have learnt to dance, you may ſee the Body erect and eaſy, the ſtep firm and upon a flat Foot, but very often and in general, unleſs the Perſon who has not learnt to dance, has had the Advantage of good Company, and from them ſtole an eaſy and erect Poſition and genteel Step; theſe Perſons appear aukward, but if they have not had the aforeſaid Opportunity, they will tread upon their Heels, or on the ſide of the Foot, or on their Toes; they will alſo walk with a ſwing or rocking of the Body from one ſide to the other, as alſo with their Knees half bent, as tho' they were Lame; their Toes will lap one over the other in Walking, their Heads will project forward, even until their Chin touch their Boſoms, &c. they are alſo aukward in their Addreſs, uncouth in their Manners, deficient in Civility, and even Booriſh; you need not want a Proof of the above, if you will only obſerve thoſe Perſons who come out of the Country that have not had the Advantage of this polite Art; you will then find them void of Genteelneſs, Politeneſs, Civility, and ſhould they have Civility in them, they make it appear in ſuch an aukward clowniſh Manner that would aſtoniſh you; now you may obſerve that dancing is an univerſal Good, and adds greatly to the happineſs of Society, for the happineſs of Society depends

depends on Civility, and learning to dance teaches that kind of Civility in general made Uſe of; here you may think that dancing infringes on Religion by laying Claim to the cultivating of Civility, but let me intimate to you that there are many both Young and Old, who have an external Civility that renders them agreeable in Company, and have yet their Religion to chuſe. I could Recite to you many great Advantages, but will proceed to thoſe Advantages that may bring us to the Point, only making this Obſervation, that I believe it is beyond a Doubt that dancing is acceptable to God, and as a Proof obſerve theſe Words, "*Praiſe him in the Cymbals and Dances.*"

Now when your Parents think proper to let you learn to dance, it is that you may have an Opportunity to amend thoſe Faults that I have above recited; it is a Duty incumbent on you not to be deficient on your part, and to lay hold of this Opportunity and poliſh yourſelf as much as may be in your Power. Your Dancing Maſter makes it his Study to know by what Means theſe ill Habits are contracted, and how to proceed to break you of them, as they are not for the moſt Part natural which you brought into the World, no, they generally proceed from bad Sitting and Standing, as alſo by your Parents indulging you to loll and lie idlely on Tables and Chairs, and by obliging you

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to ſit until you are quite wearied out, then to eaſe yourſelf you ſit firſt in one Poſture, and then in another, and that which you can ſit the longeſt in, you do, until the Part confined becomes affected, which it ſoon does, as every Part is as eaſy to be work'd upon as a young Wire of a Vine that grows any way you think Proper to turn it; confine a Wire of a Vine in a Hole in a Wall, and you will ſoon ſee that the Part becomes affected with ſuch Confinement, and either dies or grows out in Knots, and the other Wires upon the ſame Branch are made the more ſtrong by it. I think it neceſſary to inlarge on this Subject, as it may be of Service to thoſe who are by want of Thought guilty of many Indiſcretions greatly to the Diſadvantage of the human Figure. There are Mothers who Nurſe not their own Children, and leave the Care of them to Women who have not Senſe enough to dictate to them how, or in what Manner to treat a Child, no otherwiſe than giving them ſomething to eat and drink, and then to ſleep; they do not Conſider that the beauty of the Limbs depends on their Nurſing, and how careful they ought to be in the Child's ſitting and lying. It is my Opinion, and I believe will meet with few Objectors, that full Throats proceed from ill Nurſing, and moſt of the other Imperfections I ſhall here enumerate, viz. The full Throat is occaſioned by letting Children when they are young

young lie on their Backs in the Lap, and their Heads hanging down, and the Weight of the Head ſtrains the muſcular Part of the Neck and by often repeating occaſions a full Throat. The Reaſon of the Right Shoulder's growing higher than the Left, may with ſome Certainty be attributed to a Child's always or for the moſt Part ſitting on the Right Arm of its Nurſe, it naturally inclines itſelf towards its Nurſe, whereby the Right Shoulder is riſen higher than the Left, and by continuing in ſuch Poſture grows ſo.

Why ſome Children are ſubject to weakneſs in the Knees and Ancles, as alſo the Toes lap one over the other more than other Children, and even in the ſame Family, may in juſtice be attributed to bad Nurſing; for where one Child is born crooked, one Thouſand are made ſo by Filth, and letting them lie too long in one Poſition. Young Children ſhould never lie longer than three Hours in one Poſture in Bed, and on the Lap not more than Fifteen Minutes, for they lie then in a very aukward Poſition, and one Part or other always feels the ill Effects thereof. And the ſame Reſpect ſhould be ſhewn in regard to holding Children in the Arms. What I have advanced hitherto, is only to clear the Great Creator, and to prove that your Deformities were not the Effects of his Greatneſs, but merely through the indiſcreetneſs of your Parents and Nurſes: Now you will ſay, we have a great

great deal to thank our Parents and Nurſes for, ſo ſay I, but take Care you have not equally as much to thank yourſelves for; moſt of you may amend thoſe Deformities if you are but diligent, by obſerving the Rules already laid down, and what I ſhall ſay hereafter, and by daily obſerving what is ſaid to you by your Teachers.

The Dreſs is the next Thing to be conſidered; every young Lady ought to be dreſs'd genteel, that is in Silk or Linen, with Linen according to it; the Stockings Silk or Cotton, the Shoes Silk or Morocco, or Stuff neatly made; for the Feet are more the object of Notice than any other Part in Dancing.

Each young Lady ought to be dreſs'd according to her Age; whatever Ladies wear, ought to fit them, for not any Thing is a greater Diſadvantage than Cloaths badly fitted; ſome Mammas take a Pleaſure in ſeeing the Shoulders of their Children left bare even down to the Elbows, but I promiſe them there are many ill Conſequences attending it; but perhaps they will ſay it is looſe and genteel! looſe indeed it is, and indecently genteel alſo; on the other Hand, they may plead for an Excuſe, that they do not love to ſee their Children confined about the Shoulders, and that it gives them room to grow: that is my Opinion too; it does give them room to grow, even until their Shoulders touch their Ears, and learns them to grow ſluttiſh

and

and indecent. I would recommend to thoſe who would have their Children appear decent and genteel to take Care that their Childrens Slips fit very exactly on the Shoulders, for it is of infinite Service to thoſe who are inclinable to grow high ſhouldered, it helps to keep their Shoulders down and in their proper Place: I ſhall further recommend gather'd Tuckers as a decent and abſolutely neceſſary Part of Dreſs, it alſo adds to a genteel Fall from the Shoulders. Some Ladies may ſay, "O Sir, my Daughter muſt appear "agreeable, ſo fine a Skin as ſhe has got." Ladies, I agree with you, a fine Skin is agreeable, but Decency is much more ſo, and eſpecially if it add Beauty to the Wearer.

Hats, Tippets and Shades, are not to be worn in dancing; it is impertinent, aukward and clowniſh. The Dreſs of the Neck, I leave every one to dreſs as they think proper, (only thoſe who have long Necks I adviſe them to wear ſomething, as that is genteel.)

The next Thing that demands our Attention, is the dreſs of the Head: For young Ladies from Three to Fourteen Years old, a Feather, a Flower, Egret, or Ribbond, or Pompoon; theſe are proper for dancing in: Ladies above this Age may do as they pleaſe, only I think that the preſent Faſhion is very becoming, that is the Rolls, &c.

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The next Thing is the Stays, I ſhall take Notice of; when Stays are too high, they oblige the Wearer of them to raiſe her Shoulders out of their proper Order and Place; now if Ladies have not done growing, it will oblige the Shoulders and the Parts adjoining to grow in this forced and uncouth Manner, contrary to the Order of Nature, (perhaps you will ſay it is the Faſhion,) ſo I think it is a good one, for ſome Perſons, but a very bad one for young Ladies. Now I will proceed to the Evils attending high Stays; they obſtruct and change the poſition and deſign of Nature, from an eaſy genteel and natural Poſition, to an aukward, ungenteel and unnatural one: When the Parts thus forced out of their proper Order by falſe Screws begin to pain them, they readily give way to it, and immediately procure themſelves Eaſe if poſſible, this they do by ſitting on one ſide, riſing the Shoulder oppoſite much higher than the other; this it is that makes them either high or round ſhouldered, and very often crooked: Faſhionable Ladies call it genteel to have high Shoulders, but never attempt it, for it is aukward.

The Cloaths proper to be worn is the next Thing to be conſidered: I have ſeen young Ladies in my School not more than Eight, with ſuch Quantities of Cloaths, that they have appeared very large, even ſhameful, not capable of moving along without Trouble;

young

young Ladies cannot be too lightly cloathed, ſo far as is conſiſtent with Decency; it makes them healthy, genteel, and capable of performing with Eaſe.

Ruffles are proper for grown Ladies, and genteel, but for young Ladies improper and ungenteel; what I have ſaid ought to be obſerved in Ruffle Cuffs, for they are very ungenteel for Children.

There are different Colours, that agree with different Complexions, and this is a Matter realy worth the Ladies Obſervation; but this Subject I will leave to the Ladies own Inſpection, only giving them the Opinion of a Poet that lies now before me.

Let the Fair Nymph, in whoſe plump Cheeks are ſeen
A conſtant Bluſh, be clad in verdant Green;*
In ſuch a Dreſs the ſportive Sea-Nymphs go;
So in their graſſy Beds freſh Roſes blow.

The Laſs whoſe Skin is like the Hazle brown,
With brighter Yellow ſhou'd o'ercome her own,
But the fair Maid, in whoſe pale Cheeks of Snow
No Bluſhes riſe, nor blooming Roſes glow,

Far above all ſhould potent Scarlet fly,
And ſooneſt chuſe the Sable's mournful Dye:†
So the pale Moon ſtill Shines with pureſt Light
Cloath'd in the duſky Mantle of the Night.

---

* Blue or yellow, or light green, blue, yellow, ſtraw, or ſtrip'd Silks of the ſame Colours.

† Or Pompedore.

The

The afore-mentioned Lines to ſome People may appear ridiculous, but let them apply their Thoughts and Obſervations, and I doubt not but they will agree with me, that every Colour reflects its Shade; that the Shade ſo reflected affects every Body reflected upon, either to Advantage or Diſadvantage, according to the Body reflected upon, in a ſmall or great Degree.

A SHORT

A

SHORT INTRODUCTION

TO

Attain a graceful Attitude, &c.

CHAP I.

THE Head being the principal Part of the human Figure, I will firſt conſider it. The Head, when properly ſituated, erect and free, the Neck will appear in it's true Proportion, the Shoulders will retain their proper Places, the Cheſt will grow broad and full, the Breaſt round, the Back ſtraight and light, and aſſiſt the Motion of the Hips, as alſo the Knees and Feet.

But if the Head be improperly ſituated it ſpoils the true Proportion of the Neck, which can never be remedied by Collars or Bandages (a Cuſtom too prevalent in the Infancy of young Ladies); but, on the contrary, by confining the Neck, it is not only painful, but a criminal Practice; it is not only deprived of it's proper Nouriſhment, but the free Communication between the Head

Head and Body is greatly obſtructed, the Shoulders alſo, by a Head ſo placed, are drawn out of their proper Places, which renders the Cheſt narrow, and the Breaſt becoming hollow, reſtrains the Freedom of Breathing, the Back grows heavy and burthenſome to the Hips, they to the Knees, and the Knees to the Feet.

A Perſon whoſe Head is rightly placed is capable of ſtanding, walking, dancing, or performing any genteel Exerciſe, in a graceful, eaſy, and becoming Manner; the Perſon whoſe Head is wrong placed is wholly incapable of ſtanding, walking, dancing, or performing any Exerciſe, but with Difficulty, and in a Manner very aukward and ungenteel.—— The next Thing I ſhall take notice of are the Feet; they are particularly concerned in a graceful and genteel Motion of the Body, if they are turned outwards the Hips will appear firm, yet light and eaſy; but, if turned inwards, they will appear heavy and miſplaced, aukward and ungenteel.

The *Curt'ſie.* Figure I.

THE firſt Thing neceſſary to make you genteel is to know how to make a Curt'ſie: Obſerve the following Rules; the Head muſt be erect, the Shoulders drawn back, the Arms ſideways, neither forwards nor backwards, but eaſy (as in this Figure) not

not too cloſe nor too far off the Body, for either will appear aukward; the Hands placed acroſs, not too high or low, the inſide of the Hands ſhould be oppoſite the Breaſt, the Fingers being eaſy and a little ſeparated, the Wriſt muſt bend inwards, but not ſo much as to make the Arms appear lame; keep firm upon the Hips downwards, then turn with Eaſe, and looking at the Perſon or Perſons, take a ſtep ſideways with either Foot and join the other to it in the ſecond Poſition, let your Eyes diſcover Humility and Reſpect, whilſt bending not too much, but moderately, you will make the Curt'ſie properly, then riſing from it gradually raiſe the Eyes ſo too, and look with becoming Modeſty.

To Give or Receive. Figure II.

OBSERVE well the eaſy Diſpoſition of this Figure, and in that Manner approach with becoming Modeſty and gentle Motion, not too near, nor too far off, for the one will oblige the Perſon you addreſs to Retire, the other to Advance, both which will be wrong, and therefore muſt be avoided, and the proper Diſtance kept, then make the Curt'ſie in the Manner as directed in the firſt Figure: To Deliver or Receive, preſent your Right Hand, give or receive the Thing intended, and eaſily withdrawing the Hand till

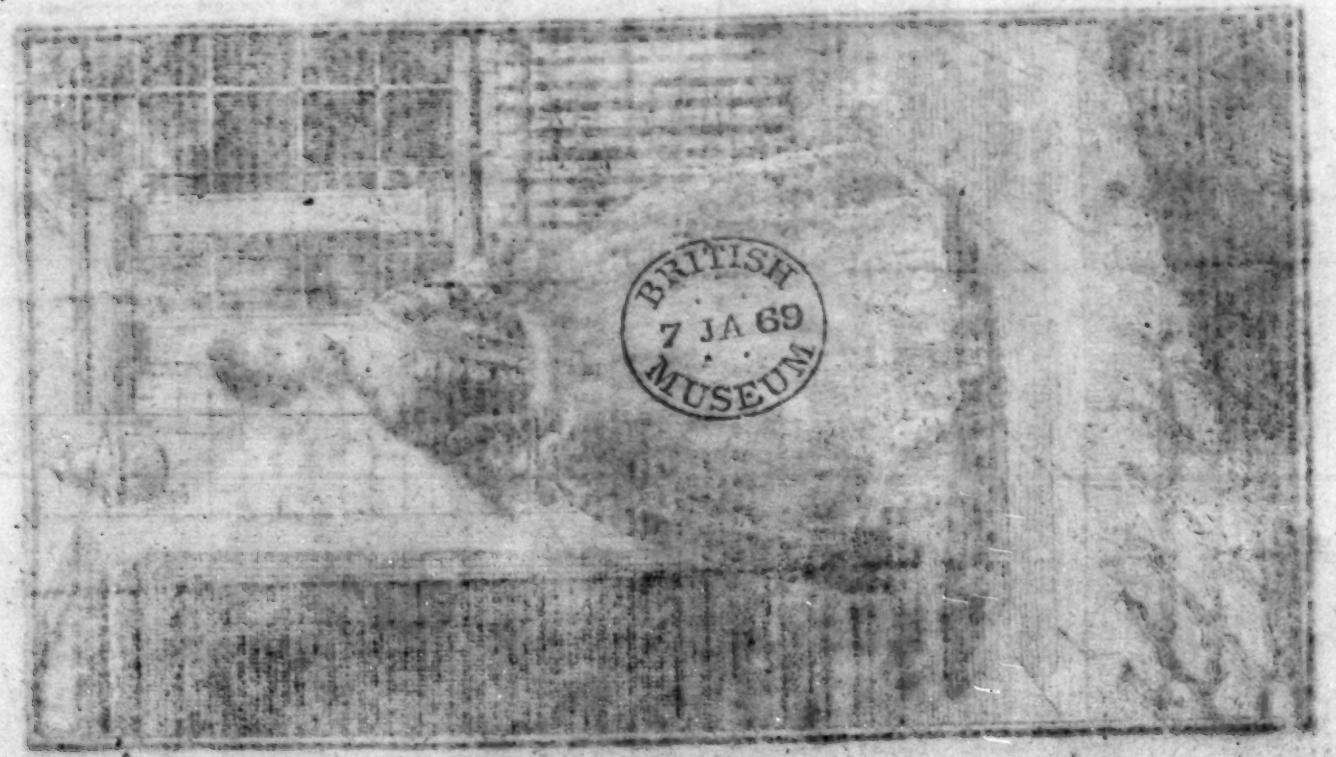
it

it come to a circular Action, place it on the other as deſcribed in Figure the firſt, and Curt'ſie as before.

Walking. Figure III.

THE Head muſt be erect and free to move, the Body alſo upright diſengag'd and eaſy, the Arms to the point of the Elbow likewiſe falling gracefully, and the Hands acroſs as deſcribed in this Figure; the Step muſt be in proportion to the Height, the Leg that moves foremoſt muſt come to the Ground with a ſtraight Knee, and the Body will inſenſibly move to that and leave the other Leg light and free to paſs forward in the like Manner, at which Time looking with decent Humility and ſubmiſſive Air, the Curt'ſie in paſſing by may be properly made by joining the backward Foot to the foremoſt, then ſink and riſe gradually, then walk as before... It is impoſſible to dance or perform any genteel Action without attaining this Method of walking; to walk genteel, the Foot advanced muſt ſtand firm and turned outwards, and the Knee ſtraight, if otherwiſe the Knee will be ſo too, it is impoſſible without being ſtraight on the advanced Knee to walk well, eaſy or graceful.

3d. *Walking.*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4th Dancing.

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5th Giving both Hands in a Minuet.

Dancing. Figure IV.

KEEP your Head not quite upright, but a little inclined with a graceful Motion and all imaginable eaſe; let your Eyes appear lively and Modeſt, expreſs neither Mirth nor Gravity, but the Medium, which will make you agreeable and genteel: Each Fore-finger and Thumb muſt hold the Petticoat, and the other Fingers extended a little; the Body ſhould have a little ſwing in its Motion to avoid ſtiffneſs, and let the Feet appear well-turned out, and without affectation: the Body muſt appear from Head to Foot, modeſt, light and eaſy, and your Eyes fixed with modeſty on your Partner.

Giving both Hands in a Minuet. Fig. V.

IN giving both H nds, the Arms muſt not come ſuddenly to this Attitude, but with eaſy graceful Motion without ſtopping; this Figure ſhews how high the Arms muſt riſe before the Hands turn to the Hands of the Partner; the circular Action of both Arms is an Expreſſion of Civility till the Hands are turned into thoſe of the Partner; keep Time in an eaſy Motion, avoid being too near the Partner in the dance, but finiſh it without hurry, paying the uſual Reſpects to the Company and the Partner, and parting in an eaſy and obliging Manner, which will pleaſe more

than the dance itſelf; on the contrary if the dance be finiſhed, and the parting made in a haſty careleſs Manner, it will merit Cenſure rather than Applauſe.

The Poſitions of the Fan.

THE Fan is genteel and uſeful, therefore it is proper that young Ladies ſhould know how to make a genteel and proper Uſe of it, in order they may do ſo, I have pointed out to them ſix Poſitions of the Fan, genteel and very becoming *. Poſition the Firſt. obſerve the Curt'ſie, the Fan between the tip of the Thumb and the firſt Finger, the head of the Mount eaſily leaning towards the Right Elbow.

Figure the Second, repreſents a young Lady ſitting in the ſecond Poſition of the Fan, the mount of the Fan in the palm of her right Hand, and the handle in the palm of her left, the Fan erect and the left Elbow eaſily bending towards her left Side, and her right at a proper Diſtance from her right Side.

Figure the Third, repreſents a young Lady ſitting in the third Poſition of the Fan, the mount of the Fan in the palm of her left Hand reſting in her Lap, and the handle in the palm of her right Hand, the right Elbow bending eaſily towards her right Side, and her left Elbow at a proper Diſtance from her left.

* Theſe Figures are not ſo genteel as they ought to be, nevertheleſs young Ladies may diſcern the proper Poſition, and learn to hold their Fans neat and polite.

Figure

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2
4
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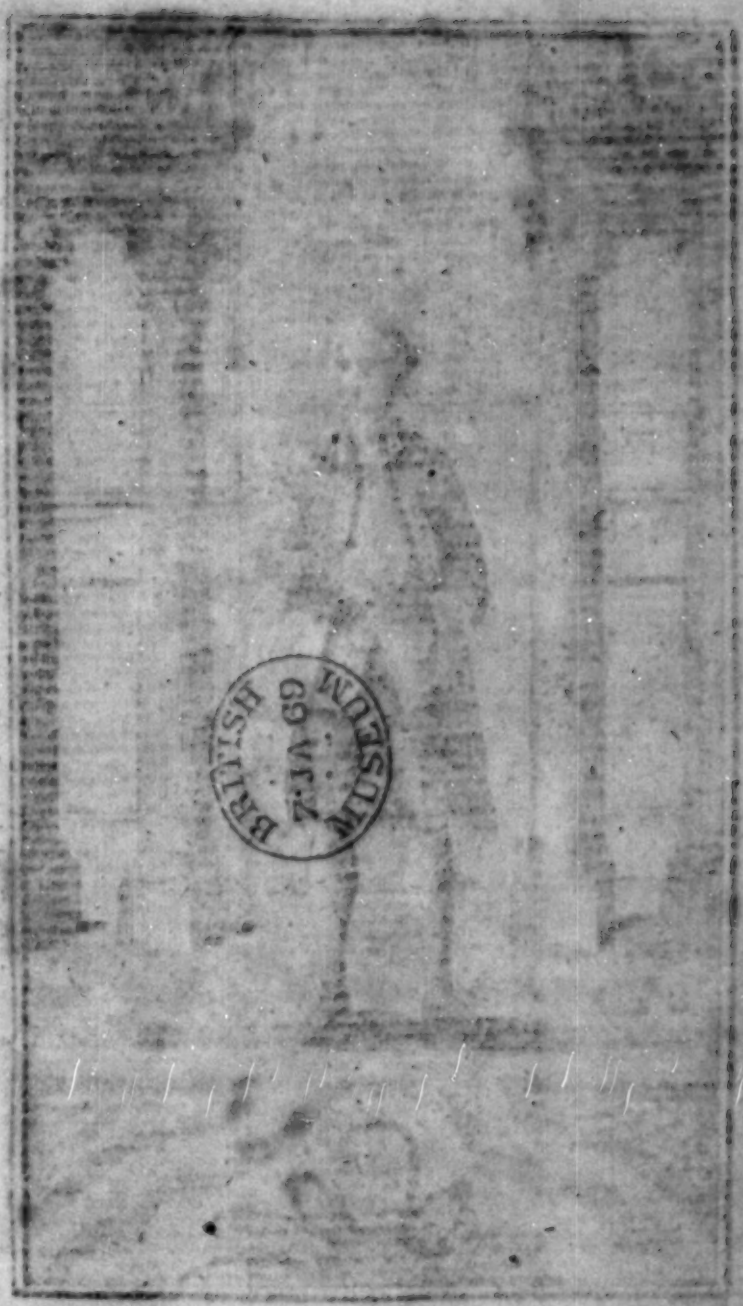
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1st Standing.

Figure the Fourth, repreſents a young Lady ſitting in the fourth Poſition of the Fan, the mount eaſily bearing in her Lap, with her left Hand upon the handle and her right hand upon that, both bending genteely towards the Body.

Figure the Fifth, repreſents a youny Lady ſtanding in the fifth Poſition of the Fan, the Fan extended; the handle of the Fan in the palm of her left Hand, the end of her Thumb touching the great Stick towards her right Side, and her little Finger touching the Stick towards the left Arm; thus you ſee the Fan extended and fit for Service, and the Fingers thus placed render the Hand genteel and agreeable, and the Elbows being at a proper Diſtance from the Side, render the whole Body agreeably genteel.

The Sixth Poſition of the Fan. (See Figure the third in Walking.) The Fan in the right Hand, bearing eaſily on the Point of the firſt Finger, the Head of the Mount pointing over the left Arm, the Elbows at a proper Diſtance from the Body.

The following Figures, in which are deſcribed and delineated various Actions of the Gentleman in genteel Behaviour, &c.

Standing. Figure I.

TO ſtand genteel, the Head muſt be erect and turned a little, then put on a manly Boldneſs in the Face, tempered with becoming

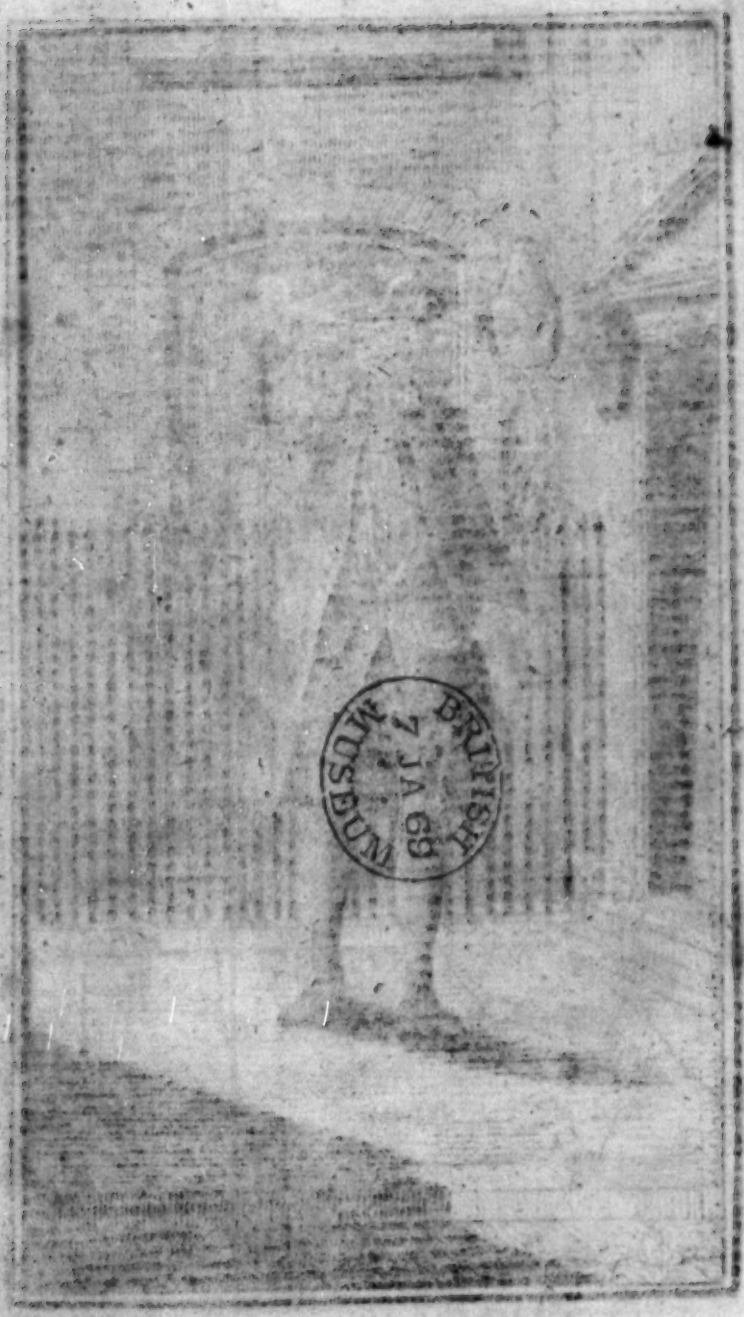
coming Modeſty; the Lips ſhould be juſt joined to keep the Features regular; the Shoulders muſt fall eaſy, and be no farther drawn back than to form the Cheſt full and round, which will preſerve the true Proportion of the Body, but if they are too far drawn back, the Cheſt will appear too prominent, the Arms ſtiff and lame, the Back hollow, which will ſpoil the true Proportion, and therefore muſt be carefully avoided; the Arms muſt fall eaſy, not cloſe to the Sides, and the bend of the Elbow at its due Diſtance will permit the left Hand to place itſelf in the Waiſtcoat eaſy and genteel within two Button-holes of the bottom; any riſing or falling of the Hand from that Place will make it appear lame and diſagreeable; the whole Body ſhould reſt on the left Foot, when the left Hand is in the Boſom, and that Knee, as alſo the Back muſt be kept ſtraight; the Leg thus not engaged, muſt be foremoſt and only bear its own Weight; both Feet muſt be turned outwards, neither more nor leſs, but exactly in the flat fourth Poſition. Obſerve Figure the firſt.

Walking and Saluting paſſing by. Fig. 2.

IN Walking the Body muſt be erect, the advanced Knee muſt be ſtrait, the Step moderate, the whole Body diſengaged, and free to move gracefully; the left Arm muſt riſe to the Hat, in a circular Motion ſide-

ways

2.d Walking & Saluting Passing by.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3d The Bow.

ways, the Hand turned a little, and its Palm ſhewn, the Fingers muſt be on the Brim, and the Forefinger extended on the Crown; and the Thumb under the Brim (near the Forehead) which preſerves the Shape and Faſhion; at the Time of taking it off, let the Look and Action be complaiſantly addreſſed to the Perſon to whom the Compliment is intended; the right Arm ſhould fall neither forward nor backwards, but gently by the Side, diſcovering the Inſide of the Arm; then ſtanding firm on the right Foot, the left will be at Liberty to advance and make the Bow on the left Side; but if the Perſon to be addreſſed be on the right Side, the left Leg muſt be firm, and the right advanced to perform the Compliment.

The Bow. Figure 3.

THE preceding Figure repreſented the left Hand ready to take off the Hat, and this Figure ſhews it taken off. The Hand appears to hold the Hat is in the preceding Deſcription: The Inſide of the Hat muſt appear a little, to avoid the Appearance of Lameneſs in the Arm. Both Arms muſt advance with Freedom; the Head a little inclining forwards to the Object of Addreſs; the Eyes a little downcaſt at the Time of the Compliment, will ſhew Reſpect; but at the Beginning and Ending of the Bow, let your Eyes diſcover the Perſon you

addreſs. In this Figure the left Leg bears the Body, the right Leg bends a little, in the raiſed ſecond Poſition; (obſerve the Figure) but a Bow is not always performed thus; for, ſometimes the Body muſt bear on the left, and ſometimes on the right Leg, according to the Poſition of the Perſon addreſſed. In recovering the Bow, the Body muſt riſe on the advanced Leg, which will leave the other free to paſs; and properly replacing the Hat, walk as before, in an eaſy graceful Manner.

To Offer or Receive. Fig. 4.

THE Hand and the Body to the Waiſt, muſt incline forwards, in a circular, eaſy Motion, and the Body muſt reſt on the left Leg, that Knee bending, the right Knee ſtrait, and the Ball of that Foot lightly touching the Ground; the right Arm muſt bend at the Wriſt and Elbow, to appear a little circular, as this Figure expreſſes; but at the Time of Offering or Receiving, the Arm muſt be extended a little, and the Look directed to the Hand offered to, or receiving from, then draw the Hand back, and a little circular, as above deſcribed; then let it fall gently by the Side, holding the Hat in a careleſs, light, and eaſy Manner. If you ſtay, draw the right Leg ſideways, riſe upon the left Foot, and ſtand firm; if you retire, raiſe

4th " To Offer or Receive

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5th. Dancing the Minuett.

Dancing the Minu

raiſe the Body into an erect Attitude, and draw the right Foot behind the left, which will finiſh the Bow genteel, and in a becoming Manner: The left Leg may be uſed in the ſame Manner as the right in advancing and retiring, the right, performing the Actions of the left as abovementioned.

Dancing the Minuet. Fig. 5.

THE Hat (of a proper Size and Faſhion) ſhould be placed firm, yet eaſy on the Head, ſo as to cover the Eye-brows, and the Point towards the left Eye. In performing the Minuet, the Look with becoming Modeſty, muſt be directed to the Partner; the right Arm muſt riſe with a ſmooth and eaſy Motion, the left Arm riſing in the ſame Time ſideways, at the Diſtance, as in Proportion (obſerve the Figure) The right Arm muſt bend at the Elbow and Wriſt, with the Fingers a little ſeparated, and the Palms of both Hands ſhewn (as in this Figure) and it is to be obſerved, that by riſing the left Arm in Manner as in the right deſcribed, the proper Action of giving both Hands in a Minuet is performed and not otherwiſe; and the Body being erect and reſting on the left Foot, gives the right Foot (which lightly reſts on its Ball) the eaſy and genteel Movement in Dancing.

The following Lines being taken from a Book

ENTITLED,

The ART of DANCING;

The AUTHOR recommends them

To the Peruſal of his Readers, as a Matter both uſeful and improving.

NOW ſee prepar'd to lead the ſprightly Dance,
The lovely Nymphs, and well-dreſs'd Youths ad-
The ſpacious Room receives its jovial Gueſts, [vance:
And the Floor ſhakes, with pleaſing Weight oppreſt:
Thick rang'd on every Side with various Dyes
The Fair in ſhining Silks our Sight ſurprize:
So, on a graſſy Bed profuſe of Flow'rs,
With warming Gales refreſh'd, and genial Show'rs,
The lovely Lilies, deck'd in ſilver Snow,
And Tulips that with painted Beauties glow,
The bluſhing Roſe, and Pinks of various hue,
The crimſon Hyacinth, and Violet blue,
Cloath'd in their richeſt Robes, together riſe
And in a gay Confuſion charm our Eyes.

High o'er their Heads, with num'rous Candles bright
Large Branches ſhed their golden Beams of Light;
Their golden Beams, that ſtill more brightly glow,
Reflected back from Gems and Eyes below.

Unnumber'd

Unnumber'd Fans to cool the crowded Fair,
With breathing Zephyrs move the circling Air.
The ſprightly Fiddle, and the ecchoing Lyre,
Each youthful Breaſt with gen'rous Warmth inſpire:
Fraught with all Joys, the bliſsful Moments fly,
Whilſt Muſick melts the Ear, and Beauty charms the Eye.

Now let the Youth, to whoſe ſuperior Place
It firſt belongs the glitt'ring Ball to grace,
With humble Bow and ready Hand prepare
Forth from the Croud to lead his choſen Fair:
The Fair ſhall not his kind Requeſt deny,
But to the pleaſing Toil with equal Ardour fly.

But ſtay, raſh Pair, nor yet untaught advance,
Firſt hear the Muſe ere you attempt to dance.
By Art directed, o'er the foaming Tide,
Secure from Rocks the painted Veſſels glide.
By Art the Chariot ſcours the duſty Plain,
Springs at the Whip and hears the ſtreight'ning Rein.
To Art our Bodies muſt obedient prove,
If e'er we hope with graceful Eaſe to move:
Nor think, ye Fair, that any native Charm
Can e'er our Eyes attract, or Boſoms warm,
Unleſs you learn the Rules theſe Lines impart,
The uſeful Precepts of the DANCING ART.

Firſt, with French-Dancing be each Ball begun,
Nor Country-Dance intrude 'till theſe are done:
With theſe the Muſe ſhall her firſt Labours grace,
And thoſe come after, in their proper Place.

The French (if right all ancient Legends tell)
In Dances form'd by Rule did firſt excel:
They firſt this Art to full Perfection brought,
And certain Steps by certain Precepts taught:
Hence all thoſe pleaſing artful Dances came
That, from their Authors, we French-Dances name.

Wiſe

Wiſe Nature, ever with a prudent Hand,
Diſpenſes various Gifts to ev'ry Land;
To ev'ry Nation frugally imparts
A Genius fit for ſome peculiar Arts.
The Germans in Mechanicks beſt ſucceed;
The Dutch in Traffick, and in War the Swede:
Britannia juſtly glories to have found
The fartheſt Iſles, and ſail'd the Globe around:
Soft Arts of Peace adorn Italia's Plains;
There Painting, Poetry, and Muſick reigns;
There ſweet Corelli firſt his Viol ſtrung;
There Raphael painted, and there Vida ſung.

But Gallia all ſuperior muſt confeſs
To ev'ry Clime in Dancing, and in Dreſs:
Let great Italia boaſt her Sons of Fame,
And England ſhew her Drake's and Cavendiſh's Name;
Germania glory to have firſt begun
The Printing Art, and form'd the murd'ring Gun,
France for one Worthy will produce them ten,
Alike illuſtrious both for Arts and Men.
From her the Sword-knot ſprung, and ſmart Toupée,
From her Legar aroſe, and fam'd L'Obbée,
From her, ye Beaux, ye learn to charm the Fair
With powder'd Shoulders and a janty Air.
From her, ye Fair, you learn a thouſand Arts
To conquer and ſecure your Lovers Hearts;
To frown and ſmile, and lean the Head aſide,
Liſp, ſcream, and whiſper, with a Deal beſide.
To her we all our nobleſt Dances owe,
The ſprightly Rigadoon, and Louvre ſlow,
The Borée and Courant, unpractis'd long,
Th' immortal Minuet and ſweet Britange.

But moſt her happy Genius is diſplay'd
In forming firſt the ſplendid Maſquerade;

Whom

Where all the Pow'rs of Art united join
To make the Ball with perfect Luſtre ſhine:
There as in Mahomet's well-fancy'd Heav'n,
Rapture at once to ev'ry Senſe is giv'n:
Ten thouſand Habits pleaſe the wand'ring Sight,
With blazing Gold, and glitt'ring Jewels bright:
In lofty Piles Ambroſial Sweetmeats ſtand,
And ripen'd Fruits in Cluſters court the Hand;
Nectareous Wines in ſparkling Currents flow,
Whate'er Champaign's aſpiring Hills beſtow,
Or on Burgundia's Plains delicious grow.
Dancing the happy Night with Pleaſure crowns,
And Muſic thro' the vaulted Roofs reſounds;
Unnumber'd yielding Nymphs compleat our Joy,
For here ſevereſt Prudes no more are coy;
No more they fear their careful Parent's Eye,
The jealous Cuckold, or the watchful Spy;
Here coldeſt Maids are without Bluſhes kind,
The Maſk that hides the Face reveals the Mind.
Or, ſhou'd the Tyrants ſtrive to give us Pain,
Pretend to bluſh, or frown, 'twere all in Vain;
How ſhou'd the Lover fear? The kind Diſguiſe
Hides threat'ning Frowns, but ſhews conſenting Eyes.

Long was the Dancing Art unfix'd and free:
Hence loſt in Error and Uncertainty:
No Precepts did it mind, or Rules obey,
But ev'ry Maſter taught a diff'rent Way:
Hence, ere each new-born Dance was fully try'd,
The lovely Product, ev'n in blooming, dy'd:
Thro' various Hands in wild Confuſion toſs'd,
Its Steps were alter'd and its Beauties loſt:
Till * FUILLET at length, Great Name! aroſe,
And did the Dance in Characters compoſe:

* He firſt publiſhed the Art of Dancing by Characters in French, ſince tranſlated into Engliſh by Mr. Weaver.

Each lovely Grace by certain Marks he taught,
And ev'ry Step in laſting Volumes wrote.
Hence o'er the World this pleaſing Art ſhall ſpread,
And ev'ry Dance in ev'ry Clime be read;
By diſtant Maſters ſhall each Step be ſeen,
Tho' Mountains riſe, and Oceans roar between.
Hence with her Siſter-Arts ſhall Dancing claim
An equal Right to univerſal Fame,
And Iſaac's Rigadoon ſhall laſt as long
As Raphael's Painting, or as Virgil's Song.

Each cautious Bard, ere he attempts to ſing,
Firſt gently flutt'ring, tries his tender Wing,
And if he finds that with uncommon Fire
A daring Genius does his Soul inſpire,
At once to Heav'n he ſoars in lofty Odes,
And ſings alone of Heroes, and of Gods;
Or makes his Muſe in ſolemn tragic Verſe
The Acts of Princes, and of Kings rehearſe:
But if ſhe trembling fears to ſoar ſo high,
He then deſcends to ſofter Elegy;
And if deſpairing ſtill he finds his Wit,
For am'rous Tales and Elegy unfit,
Yet ſtill he may in Paſtoral ſucceed,
And deaſly tune it on an Oaten Reed.

So ſhou'd each Dancer, ere he tries to move,
With Care his Strength, his Weight, and Genius prove,
And if he finds kind Nature's Gifts impart
Endowments proper for the Dancing Art;
If in himſelf he feels together join'd,
An active Body and a ſprightly Mind;
In nimble Rigadoons let him advance,
Or in the Louvre's ſlow majeſtick Dance:
But if for Want of Genius, Warmth, and Fire,
He dares not to ſuch noble Acts aſpire,

Let

Let him, contented with an eaſy Pace,
The gentle Minuet's circling Mazes trace;
If this too hard ſhall ſeem, let him forbear,
And to the Country-Dance confine his Care.

True Dancing, like true Wit, is beſt expreſt,
By Nature, only to Advantage dreſt:
'Tis not a nimble Bound, or Caper high,
That can pretend to pleaſe a curious Eye;
Good Judges no ſuch Tumblers Tricks regard,
Or think them beautiful becauſe they're hard:
Yet in Stage-dancing, if perform'd with Skill,
Such active Feats our Eyes with Wonder fill;
And ſome there are that of uncommon Frame
Have thro' theſe arduous Paths ſought out for Fame:
That Pindar Rich deſpiſes vulgar Roads,
And ſoars an Eagle's Height among the Clouds,
Whilſt humbler Dancers, fearful how they climb,
But buzz below amidſt the flow'ry Thyme:
Now ſoft and ſlow he bends the circling Round,
Now riſes high upon the ſprightly Bound,
Now ſprings aloft, too ſwift for Mortal Sight,
Now falls unhurt from ſome ſtupendous Height;
Like Proteus in a thouſand Forms is ſeen,
Sometimes a God, ſometimes an Harlequin.

Nor here, my Muſe, muſt we forget to name,
Thoſe bold Advent'rers on the Rope for Fame.
See how the nimble Youth now mounted high,
Appears without the Aid of Wings to fly!
Like Maia's Son, the Meſſenger of Jove,
He ſeems to bring ſome Orders from above;
And unconcern'd looks down on Crowds below,
That gaze and tremble but to ſee him go.
So thouſands on the Shore admiring ſtood,
When Dædalus flew o'er the Cretan Flood.

What will not Man attempt when led by Fame,
What Toils or Dangers can Ambition tame?
In vain has prudent Nature's wiſe Commands
With foaming Seas divided diſtant Lands;
Proud o'er th' inviolable Bounds to leap,
With Sails and Oars they travel o'er the Deep:
In vain high-tow'ring Pinions ſhe denies,
Art by a ſlender Cord the Want ſupplies;
Secure on this the nimble Artiſt ſwings,
Nor fears the Sun ſhou'd melt his waxen Wings.

In vain we learn to trace a certain Round,
And know exactly where to ſink and bound;
In ev'ry Movement there muſt ſtill be ſeen
A nameleſs Grace and a becoming Mien:
In vain a Maſter ſhall employ his Care
Where Nature once has fix'd a clumſy Air;
Rather let ſuch, to Country Sports confin'd,
Purſue the flying Hare, and tim'rous Hind:
To chaſe his Fellow-Beaſts be ſtill his Game,
And rural Conqueſts his ſublimeſt Fame.
But ne'er to theſe politer Arts aſpire,
Or hope to ſoar above a Country 'Squire.

Nor yet, while I an aukward Clown deſpiſe,
Wou'd I a ſoft effem'nate Air adviſe;
With equal Scorn I wou'd the Fop deride,
Nor let him dance but on the Woman's Side.

And you, fair Nymphs, avoid with equal Care
A ſtupid Dulneſs, and a Coquet Air;
Neither with Eyes that ever love the Ground,
Aſleep, like ſpinning Tops, run round and round;
Nor yet with giddy Looks, and wanton Pride,
Stare all around, and Skip from Side to Side.

Wou'd you in Dancing ev'ry Fault avoid,
To keep true Time be your firſt Thoughts employ'd:

All

All other Errors they in vain ſhall mend
Who in this one important Point offend.
For this, when now united Hand in Hand,
Eager to ſtart the youthful Couple ſtand,
Let them awhile their nimble Feet reſtrain,
And with ſoft Taps beat Time to ev'ry Strain:
So two ſleek Racers on Newmarket Plains,
Whom ſcarce the Bit can hold, or ſtreight'ning Reins,
Impatient o'er the velvet Turf to bound,
With trampling Feet ſpurn up the verdant Ground.

'Tis not enough that ev'ry Stander-by
No glaring Errors in your Steps can 'ſpy;
The Dance and Muſick muſt ſo nicely meet,
Each Note muſt ſeem an Echo to your Feet:
A nameleſs Grace muſt in each Movement dwell,
Which Words can ne'er expreſs, nor Precepts tell;
Not to be taught, but ever to be ſeen
In ſweet Carmarthen's Air, and Gore's engaging Mien:
'Tis ſuch an Air, that makes her Thouſands fall
When Fielding dances at a Birth-night Ball;
Smooth as Camilla ſhe ſkims o'er the Plain,
And flies, like her, thro' Crowds of Heroes ſlain,

Hail! lovelieſt ART, that canſt all Hearts enſnare,
And make the Faireſt ſtill appear more Fair!
Beauty can little Execution do
Unleſs ſhe borrows Half her Arms from You:
Few like Pygmalion doat on lifeleſs Charms,
Or care to claſp a Statue in their Arms;
But Breaſts of Flint muſt melt with ſoft Deſire
When Art and Motion wake the ſleeping Fire.
A Venus drawn by great Apelles' Hand
May for a while our wond'ring Eyes command,
But ſtill, tho' form'd with all the Powers of Art,
The lifeleſs Piece can never warm the Heart:

So

So a fair Nymph, perhaps, may pleaſe the Eye,
Whilſt all her beaut'ous Limbs unactive lie;
But when her Charms are in the Dance diſplay'd,
Then ev'ry Heart adores the lovely Maid:
This ſets her Beauty in the faireſt Light,
And ſhews each Grace in full Perfection bright;
Then, as ſhe turns around, from ev'ry Part,
Like Porcupines, ſhe ſends a piercing Dart.
In vain, alas! the fond Spectator tries,
To ſhun the pleaſing Dangers of her Eyes,
For, Parthian like, ſhe wounds as ſure behind
With lovely Curls, and Iv'ry Neck reclin'd;
Whether her Steps the Minuet's Mazes trace,
Or the ſlow Louvre's more majeſtick Pace;
Whether the Rigadoon employs her Care,
Or ſprightly Jig diſplays the nimble Fair;
At ev'ry Step new Beauties we explore,
And worſhip now what we admir'd before.

So when Æneas in the Tyrian Grove
Fair Venus met, the charming Queen of Love,
The beauteous Goddeſs whilſt unmov'd ſhe ſtood,
Seem'd ſome fair Nymph, the Guardian of the Wood;
But when ſhe mov'd, at once her heav'nly Mein
And graceful Step confeſs bright Beauty's Queen;
New Glories o'er her Form each Moment riſe,
And all the Goddeſs opens to his Eyes.

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FINIS.